

# COMMUNICATIONS AND THE FRANCISCAN MESSAGE

VOLUME XL

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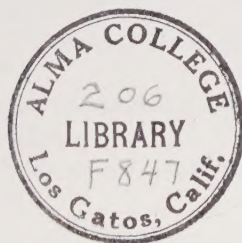
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# COMMUNICATIONS AND THE FRANCISCAN MESSAGE

*Report of the Fortieth  
Annual Meeting  
of the  
Franciscan Educational Conference  
St. Leonard Friary, Dayton, Ohio  
August 10-12, 1959*



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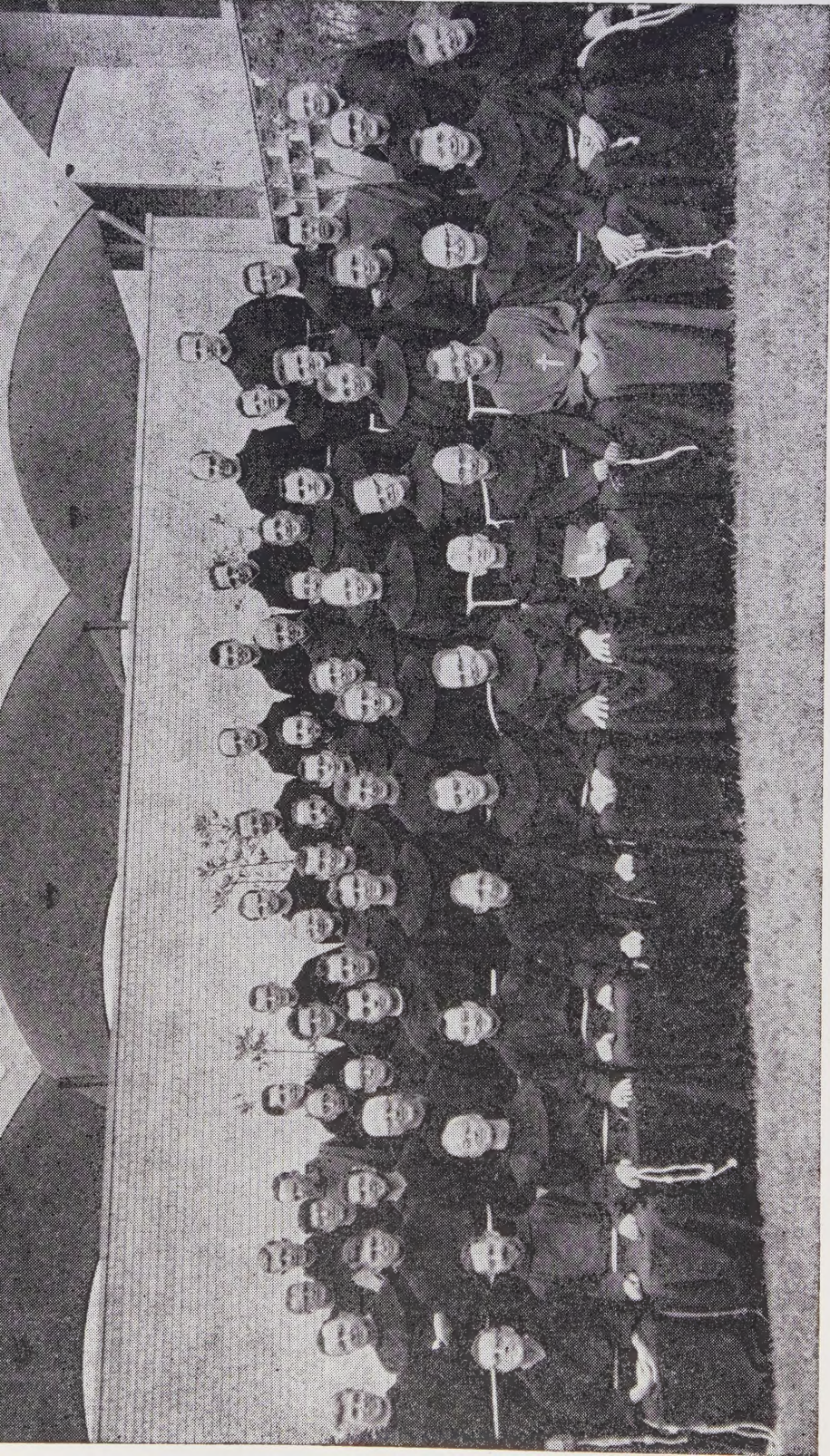
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## DEDICATION

(*Very Rev. Thomas Plassmann, O.F.M.† Feb. 13, 1959*)

In the name of the officers and delegates of the F.E.C., this volume is respectfully and prayerfully dedicated to the memory of one who has left the mark of his genius and inspiration on the Franciscan Educational Conference. Friars both young and old who saw the guiding hand of Father Thomas at work in the F.E.C. readily understood what he meant to the Conference.

Father Thomas was elected the first president of the F.E.C. in 1919, in which capacity he served for twenty-eight years, until 1947. His suave and gentle diplomacy, his multi-lingual anecdotes, his patriarchal fatherliness, his keen scholarly mind and wholesome Franciscan spirit were the hallmark of his perennial leadership.

Most fittingly, then, is this volume, *Communications and the Franciscan Message*, dedicated in grateful memory to him who did so much for Franciscan education. No better volume than this could stand as a monument of gratitude to Father Thomas, who spent his life so generously in communicating the Franciscan message.

*Rev. Sebastian F. Miklas, O.F.M.Cap.  
Editor*





## FRANCISCAN GOALS IN COMMUNICATIONS

BRENDAN MITCHELL, O.F.M.

The title: "Communications and the Franciscan Message" describes the subject of our Conference.

Obviously, then, we are concerned with whatever enters into delivering the Franciscan Message to the audience for whom it was intended, by means of that cluster of skills, techniques, and arts currently gathered under the term "communications."

It may be assumed that we are agreed on what the Franciscan Message means. Its content of truth, its timeliness, and its application have been the object of study since the day of St. Francis. These same concepts have been examined and restated a hundred ways in past meetings of this Educational Conference.

The audience with whom this Message should be shared today is surely as broad and all-inclusive as that to which St. Francis himself spoke. He was the Herald of the Great King to everyone—peasant and scholar, cleric and layman, Christian and Saracen. He, who with utter sincerity wrote a letter "to all Christians—to all who dwell in the whole world,"<sup>1</sup> who sang of God in the popular song of a troubadour, who composed his Cantic of the Sun in an emerging vernacular, who dramatized Bethlehem for the hill people—surely he meant his Message to be communicated to every human mind and heart.

The critical emphasis of this Conference, then, seems directed not primarily to the Message or to the recipients of it. Rather, our focus centers on the idea of "communications." What are the problems and challenges, the pitfalls and potentials of delivering the Franciscan Message to the world through these media currently called "communications"?

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<sup>1</sup> Robinson, Paschal, O.F.M., *The Writings of St. Francis of Assisi* (The Dolphin Press, 1906), p. 98.

### Meaning of Communications

Clarity requires some description, if not definition, of what is meant by this term. Our current idiom assigns a special meaning to this word "communications."

It is described by Carl Hovland,<sup>2</sup> authority on the psychology of communication, as "the process by which an individual or group (communicator or communicators) transmits cues, predominantly verbal, to modify the behavior of another individual or group (communicatee or communicatees).

"Communications are thought of as the artistic and mechanical media which intervene necessarily between the possessor of information and the persons with whom he would share it—an intervention made necessary by the distances of time and space separating the parties of the first and second part. These media are looked upon as the amazingly pliable and effective tools by which the communicator can reach and affect massive audiences with whom he is not otherwise able to be in touch."

In a word, communication emphasizes the skillful, effective use of the intervening medium.

Our concern, then, is not with Duns Scotus sharing his comments on the *Book of Sentences* with a class of students at Oxford, or with the most contemporary professor doing substantially the same in a present-day lecture hall. Likewise, we exclude consideration of the problems or techniques of Bernardine of Siena addressing his listeners in a jammed medieval market place; or of Bishop Sheen using a microphone to be heard from the pulpit of Westminster Cathedral. Our inquiry is not directed toward teaching or preaching in themselves.

We center our attention on that revolutionary process for transmitting information which was started by Johann Gutenberg in the fifteenth century when, by means of movable type and the printing press, the communicator's message multiplied without measure and spread far abroad. We witness an explosive expansion of that same process through development of totally new media. Within even

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<sup>2</sup> "Psychology of the Communication Process"—in *Communications In Modern Society* described as "Fifteen Studies of the mass media prepared for the University of Illinois Institute of Communications Research." Edited by Wilbur Schramm. U. of I. Press, 1947.

the lifetime of some of us, communication grows in power, volume and complexity. The movie film arrives near the opening of this century. Radio appears somewhere in the twenties and sound film follows shortly thereafter. Television comes out of World War II. And further application of electronics to the communication process is confined to the experimental stage mainly because of economic limitations. This variety of media and their efficient use become the science and art of communications.

Communications deals, then, with the writing, editing, producing, publishing and circulation of books, pamphlets, newspapers, and magazines. It studies the effective transmission of symbols by means of the so-called mass media—press, film, radio, and television.

Communications has to do with that flow of ideas and that jostling of opinion to which the average American's mind gives some attention by reading, listening or viewing, during at least one-fifth of his waking hours.<sup>3</sup> It concerns the welter of impressions issuing from more than sixty million radio sets, and pouring into 93% of the American homes. It involves the facts, ideals, appeals, and philosophies that deluge the American public through 58½ million copies of newspapers circulated each day. It animates the fantastic miniature world recreated hour by hour in the box behind nearly five million television screens in eighty-six out of every hundred American homes. It flows like a current along the miles and miles of movie film which need but the light of a projector to become alive and eloquent. It makes pictures of ideas in six million weekly copies of *Life* magazine and five million fortnightly of *Look*. It is crammed into millions of copies of paperbacks, given slick presentation in the quality magazines, concentrated and selected in twelve million monthly copies of *Readers Digest* for America's pockets and coffee tables. A woman's magazine is able to report that in one issue alone, one and a half million dollars' worth of advertising has been communicated.

"These media," says Wilbur Schramm, "have become instruments of war, battlegrounds of political campaigns, and the common and respected tools of business, education, religion, and almost all organized groups."<sup>4</sup>

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<sup>3</sup> Schramm, Wilbur, *Communications in Modern Society*, p. 2.

<sup>4</sup> *Ibid.*, p. 3.

*Government* is actively and critically concerned with communications. The gigantic industries and professions connected with communications have found it necessary to develop their own complicated and specialized applications of *economics*, *psychology*, and *sociology* of communications.

Father William Lynch in his recently published *The Image Industries*<sup>5</sup> has stated the appropriateness of bringing the greatest of sciences to bear upon the same subject. "*Theology* has already turned its attention," he writes, "toward the relation of the supernatural to the political and economic structures of society; it is as imperative that it should interest itself in the imaginative life of society as that life is being formed by our mass media."

And the attention which Pope Pius XII gave to radio, TV and films in "*Miranda Prosus*," as well as his instructions to journalists, particularly to the American Catholic Press in 1957, establish beyond challenge the aptness of a theologically oriented evaluation of mass communications.

However, as intriguing and important as these avenues of investigation may be, I do not understand our commentary in this present Conference to lie in that direction. Our present query is directed more closely to the household of the Order.

### Friars' Involvement

We are concerned with the involvement of the *Friars* in the use of these so-called media of mass communication. In the middle of a whirlwind of screaming headlines, urbane articles, and clever stories; of mounting stacks of books, paperbound and otherwise; of chattering commentators, cloying soap operas, pontificating panelists, hoof-and-heartbeat Westerns; of film spectaculars and film-festival experimentals—we, the Franciscans, stop to ask ourselves some questions about getting the Message of St. Francis through to the reading, listening, viewing public.

Having at least sketchily indicated the area of our inquiry, this paper, though assigned the positive title of "Franciscan Goals In Communications," is intended more to ask questions that are per-

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<sup>5</sup> Lynch, S.J., William, *The Image Industries* (New York: Sheed & Ward, 1959), p. 10.



tinent than to provide answers. Answers are the fruit of conference, and one way of arriving at this harvest is to try to ask the right questions.

## I

The first general question I would raise may seem rather elemental. It is simply this: Are we Franciscans in contemporary U.S.A. achieving any substantial success in communicating the Franciscan Message to Americans through the media embraced by the term "communications"?

To make this question more intelligible, it must be broken down into particulars:

In our country of some 176,000,000 population, the entire Catholic Press—diocesan and national newspapers and 439 magazines—claims a circulation of 25,582,770. This 25 million figure certainly includes many repeaters—people who subscribe to more than one Catholic publication. Of the claimed 25 million circulation, how much emanates from Franciscan sources? *St. Anthony's Messenger*, the giant in this field, lists 300,789 subscribers. *The Lamp* counts 179,000; *Friar*, 45,000, and *View* 21,000.<sup>6</sup> Bulking the rest together, Franciscan periodical literature reaches far less than a million subscribers. Estimating three or four readers to each issue published, the total number of readers would not yet come close to four million out of 35 million Catholics and 176 million Americans.

Figures on the volume of production and the measure of distribution of Franciscan-published pamphlets and books are not readily available.

It seems conservative enough to estimate that the number of non-Catholic American readers reached by Franciscan print is relatively negligible.

The nearest approach to a mass audience reached by a communications medium by the Friars is that touched by *The Hour of St. Francis*, the *Ave Maria Hour*, and whatever other radio broadcasts are produced under Franciscan auspices. It is probably true that one TV broadcast of *The Hour of St. Francis* reached more people—and certainly more non-Catholic Americans—than any one

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<sup>6</sup> *Catholic Press Directory for 1959* (Catholic Press Assoc. N.Y.).

issue of the combined circulation of all our magazines. This is a "one shot" result, true; but it is a fact offering some perspective to our subject.

### Problem of Circulation

Distribution—circulation—is the key problem of communications by way of printed media. It constitutes not only a big problem, but actually the critical one. An editor may think he has eloquently communicated when he has delivered himself of an incisive editorial, having committed it to print. But his issue of a magazine or edition of a book amounts to only so much waste paper until it is gotten into the hands of readers. This observation is completely elemental—but how it needs emphasizing!

Circulation is an economic problem. To solve it costs money and demands selling skill. Circulation can be bought: there are distributors of Catholic magazines who will promise and deliver a hundred thousand subscribers—but the cost in dollars is prohibitive. It can be bought, too, at a price of trafficking in "religious junk," in vague and thinned-out spiritual benefits, and in charitable causes which, however appropriate and acceptable they may be on a personal basis, easily degenerate into an obvious device when set up on a mass appeal basis.

Add to this difficulty the waste arising from competition of one publication against another. Perhaps this is not a grave problem as yet but it is bound to grow. If we Friars are aiming at communication of the Franciscan Message to the American public, co-operation and even consolidation should produce more effective results. Is it *Cicero pro domo*, or *Cicero pro republica*? Are we to communicate ourselves (and a house organ has this legitimate purpose) or are we to communicate the Franciscan Message to America?

The circulation policy of more than one Catholic publication—and we Franciscans share it—is not so much that of a journal aimed at informing, persuading, and convincing the public of the rich, central core of the Catholic Message, as it is of selling some local cause. This kind of publication is a house organ—it is hardly a journal of religion or a religious commentary on the times. House organs have a place. But we must not mistake them for a medium

of communication in the highest sense. This kind of publication often exists mainly to build a mailing list of potential benefactors, likely purchasers of "parallel appeals," donors to novenas, building programs and missionary projects. These publications are apt to be subsidized by superiors as fairly effective begging devices. This, of course, is entirely legitimate, even though at times the "commercials," overt and hidden, may tend to drown out what remnant of message is intended for enriching the reader.

Advertising income, of course, we must ordinarily have. Even the most thorough-going medium of news and comment can scarcely do without this financial support. But when we think of Goals in Communications, we must not mistake the house organ type of circulation-dominated publication for a medium specifically and well designed to convey the substance and heart of the Franciscan Message. To do so would amount to assigning more importance to Sunday pulpit announcements of parish meetings and bazaars than to the doctrinal and moral content of the sermon.

The Franciscan magazine that is predominantly reader-oriented rather than appeal-slanted needs wider, more intensive circulation. Even the largest of this type, impressive as its circulation appears, reaches only a minor fraction of Catholic readers. The type of reader reached is important, too. Certain Catholic magazines reach our legislators, secular editors, and members of varied professions—molders of public opinion; and though their circulation is relatively small, their influence is greatly multiplied.

An essential part of communication by means of the press consists in the lowly, pedestrian, unliterary job of circulation. It is highly questionable whether we are getting this job done, or even bringing our available resources to it.

### The Content

A second subdivision of this question, "Are we communicating?" may also be usefully placed.

With regard to our periodical publications, at least, we can profitably *raise a question about the content*.

Some observing critics of our Catholic magazines generally—and the Franciscan publications in the field would well hearken to their plaint—claim that our material, or our presentation of it, is too pat.

too pietistic, too innocuous. The content frequently lacks a challenge and too rarely comes to grips with real problems in a real world. It discusses the issues of current materialism and secularism, for instance, on a theoretical level, but not often enough in the terms which the lay reader recognizes and with which he identifies himself. It attacks pornography and salacious books, but not bad art and incompetent literature. It addresses contemporary man as if he were either a saint, a woman, or a dweller in some secluded religious colony.

For the preparation of this paper, a limited study was made in San Francisco to sample some reactions to Catholic magazines among lay Catholic readers. The results bristled with such evaluations as: "Not subtle enough—too preachy; Catholic magazines are prissy." "The smooth, appealing, non-aggressive approach of English Catholic periodicals is away ahead of ours." "Not enough interest for men—and I shy from all the begging that goes on." "They're so 'Mickey-Mouse'—they aren't real; their people are so perfect we are unable to identify ourselves with them."

James W. Arnold, formerly active with the Catholic Press in the newspaper field, offered the following pertinent observation in *The Critic* magazine in the course of a review of Edwin D. Canham's book, *Commitment To Freedom*. The book deals with the history of the *Christian Science Monitor*, a religious newspaper.

The great value of this book for Catholics is precisely that it points up again the profound influence of a religious newspaper with vision. All the Catholic newspapers in America with their vast combined circulation (3,500,000 to the Monitor's 178,000) have not a shred of the Monitor's prestige. The unpleasant fact is that most of the time the diocesan press has served to diminish the stature of the Church, and it has lagged even in the elementary task of intelligently informing its readers. While the Monitor has been a potent factor in reforming the American press and reaching opinion leaders throughout the world, Catholic newspapers have been busy chronicling church anniversaries and bazaars, sermons and football victories, and the comings and goings of smutty literature.

The key difference came at the beginning, when Mary Baker Eddy, whatever other notions we may have of her beliefs, had the good sense to insist that her newspaper be a real newspaper. Her co-religionists could have used a house organ, but in a world still only half as confused as our own, they needed a newspaper more. And what about the ninety-nine percent who were not Christian Scientists? A house organ would not reach them.<sup>7</sup>

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<sup>7</sup> *The Critic*, Dec. 1958-Jan. 1959, p. 41-42.



This, once again, is not to say that house organs have no place in the Friars' strategy of communications. It means rather to indicate that greater, more significant goals await fulfillment. More and more Catholics seek intelligible and pertinent illumination of the truths of their faith in relation to their management of life. Many of them are taking related courses—even theology courses—and thousands seek out and return to retreat houses for the same purpose. They seek fruitful commentary on the spiritual values and moral problems of our culture. On a more topical level, for instance, the Catholicism of Senator Kennedy, the outspoken differences between an archbishop and a beauty contestant, and the clash between Lucius Beebe and an artist monk in the ghost town of Virginia City, have lately flooded certain sections of the secular press and therefore cannot well be treated gingerly or not at all by Catholic communications.

But whether in a book, on radio, or in periodicals, Americans seek professional competency, realistic touch with actual facts and conditions, and a level of artistry equal to that found in purely secular writing.

### Format

This brings us to a third decisive element in successful communication which may be called format.

The concept of a medium of communication suggests techniques, skills, manner of presentation. An effectively designed instrument is needed to bridge the gap between communicator and audience. In order to test effectiveness, the communicator makes reader surveys and he measures response. He is keenly aware of the difference between shouting "fire!" and saying "conflagration." The artist in his nature may bewail Rudolph Flesch's near-mechanization of language, yet in order to share an idea with another, he knows he must speak a language which will be understood.

Donald Nichols in an article titled "Crisis of the World" remarks: "Whereas the manner of communicating facts hardly affects the reception of these facts, the manner of communicating truth, meaning, and values intimately affects their reception and may transform them for good or for evil."<sup>8</sup>

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<sup>8</sup> *Dublin Review*, Winter, 1957. From a paper read at the Thirteenth Annual Summer School of the Newman Association, Reading University.

The communicator of religious concepts and values competes for attention with the highly-skilled products of the secular field. Amazingly specialized and refined professional training contributes to the art of effective presentation.

Unless the Franciscans to whom our communications are committed possess training in the graphic arts, in writing and in radio and visual presentation whereby they may capture and hold attention, they are voices lost in the noise of present-day traffic. Worse still, they are presenting the highest, most important cause in the world—God's cause—in a second-rate, inadequate improvisation.

### Training in Communications

Our principal business as Friars and priests, of course, is to keep the gates of Religion, to offer Sacrifice, to preach and to teach. In addition to this, can the Franciscan Provinces provide for the professional training of Friars as competent, even excelling journalists, publicists, communicators? If so, then these Friars must be given such necessary training—even as Friar-educators and Friar-scientists are appropriately trained for their work. Communications is a science and an art—to fail in some trained mastery of it is to lack effectiveness.

Gone is the day when it can be accepted that, because a young seminarian manifested a certain way with words or wrote acceptable verse for the college annual, thereby, after ordination he was able to edit and publish a periodical or to produce a radio program. To throw a priest untrained in education into a college classroom would be murder of the innocent; to put an untrained Friar into today's field of communications would be but slightly more merciful, for he will be overboard in a great sea and will quietly drown without realizing how waterlogged he is.

Or should we, more wisely perhaps, turn to the professional layman journalist, publicist, radio producer? The Catholic layman is qualified in these areas—these pursuits are his business, his profession. This trend toward enlisting the trained layman is increasing noticeably in the diocesan press. It is also followed in several Catholic magazines. The part played by the layman professional in radio is notably prominent. No ecclesiastical institution of impor-

tance hesitates today to secure the trained services of lay public relations experts to raise funds or plead its cause with the public. Does this fact point a pattern for communications generally?

Here, too, may be the place to raise the question, in terms of goals, of participation by Friars in communications media not sponsored by the Friars.

Certainly, Catholic magazines of quality are begging—and certainly paying—for the services of competent writers. The Franciscan Message can be carried far, indirectly and often explicitly, in these publications. With fair frequency, one sees the identifying initials of Friars in the by-lines of learned or specialized publications. But how rarely, even among the book reviews, is a Friar-author found in the more general type of publication? And in this field it doesn't take genius to qualify, but mainly a certain technical competency.

Moreover, is the frankly secular publication, even under the anonymity of a pseudonym, completely beyond the invasion of a Friar bearing the gifts he received from the Faith and from Francis?

Surely, this last challenge carries special problems. It is worth noting, however, that no matter how clerical or lay critics may evaluate the Brother Juniper cartoons syndicated to daily papers, for example, more people know something about Juniper and the wisdom of foolishness from these presentations than from all the English editions of the Fioretti ever printed.

The first general question this study has raised, "Are we Franciscans really and effectively communicating?" may seem over-critical. Nevertheless, it is the kind of question all Catholic communicators need to ask. Especially during these past ten years the Catholic Press as a whole has been increasingly engaged in this type of self-scrutiny. Moreover, time, talent, and money are being expended to overcome the shortcomings revealed.

## II.

The second and final consideration to which this paper directs its attention is more positive.

Do we, as Franciscans, having a distinctive theological and

philosophical orientation, also possess characteristic resources specific to the field of communications?

That is, are we inheritors of certain principles which should enrich our efforts, sharpen our objectives, justify our participation in the field of Catholic communications?

If these resources are a patrimony of the Order, their use and development in communications are eminently Franciscan goals.

### Franciscan Theses

To begin with, we have those statements of truth which might be called the *Franciscan theses*—those particular insights into reality revealed and expanded by the Franciscan theologians. These enlightenments are ours to communicate—not alone in the abstract, analytic approach of the schools, but in the popular, inductive concreteness of the communicator.

Twenty-five years ago the translation of Fr. Agostino Gemelli's *The Franciscan Message to the World* emphasized the appropriateness of these basic insights for ministering to the ills and confusions of our times. Since then, half a dozen additional volumes have expanded this proposition and pinpointed its application.

It may be useful to sketch just the broadest outlines.

1. The traditionally Franciscan Christ-centered concept of the world holds a rich vein of truth enabling the Friar communicator to interpret man and his world to himself in this time of vague Humanism and exaggerated Naturalism. The sacramental nature of all creation offers him a formula that can save life's issues from a segmented Secularism.

2. The Franciscan insight into the role and operations of the human will contains rich resources for a time that misunderstands love, distorts liberty and reduces man to a bundle of complexes.

3. Some of the major stresses and problems of our age have been identified as economic. Creeping Materialism stifles and corrupts. What a contribution Franciscan communicators have yet to make through an understandable, convincing sociology and economics of Poverty and Providence!

4. Though the modern world sniggers sensuously, laughs hysterically or merely smiles for the sake of doing business, it has



largely lost its sense of humor. One assignable reason for this loss is that the modern mind has distorted its sense of proportions. The insight of St. Francis once made much of the world laugh and sing; for as someone put it, he discovered "the merriment of mole hills among the mountains."

We are apt to forget, however, that for the communicator the crux of this matter lies in getting these and other insights of the Franciscan synthesis *out* of the tomes of scholars and *into* sound, readable editorials; into articles that hold readers' attention as well as those appearing in secular publications; into pamphlets and paperbacks as smartly put together as a report of the Foundation of the Republic or the Journal of Modern Writing; into stories that can make the grade journalistically with those in slick magazines; into film presentations, or radio and TV treatments that compare favorably with the best in audio-visual art.

The Franciscan in tune with the spirit of the Order is also endowed with certain values that mould his message and give it specific zest.

1. He is close to, and constantly aware of, the "man in the street," the persons who have mistakenly been called the masses. He readily talks their language, keeps close to their problems, recognizes their questions. He may be learned and he will try to be sound, but he can never be stuffy.

2. He defends and pays tribute to the dignity of every human person. He talks *to* every man and never *down* to anyone. He loathes those degrading tricks of journalistic brainwashing, subliminal suggestion and slaying straw men invented by a type of secular communication. He rejects these methods, even when they can be tied into so-called pious causes. Francis bequeaths to Friar-communicators a courteous respect for the intelligence of the simplest man and an almost holy regard for his individual freedom.

3. Charity inspires a sympathy which shades over into that richer quality called empathy in the Franciscan communicator's persuasion. For him, controversy is not so much a clash of opinion as it is a deep concern to share the truthful concept with another. He opposes, not, as the Crusaders did, in order to defeat; but as Francis did, in order to bring fruitful dialogue to the Infidel.

4. The Franciscan Message is communicated with a pragmatic,

moral accent, though it avoids barren moralizing. It is interested, ultimately, in the dynamism of man's will and resultant appropriate action. It sums up art, literature, science in the First-born of every creature (Col., V. 16) but does not pound this synthesis into mere pious platitudes. And like Francis in his sermon of example, the Franciscan communicator preaches not so much by preaching as by revealing.

### Franciscan Goals in Communications

These, then, appear to be at least some of the Franciscan goals in communications within our country:—

1. To communicate—realistically and effectively—with the American mind, and not merely with the Catholic segment of it.

2. As regards circulation: In the magazine and book field, to break out of the parochial and patronizing circle limited to our friends, even as Franciscan radio has begun to do.

3. As regards content: To offer substance and a challenge as strongly and as intelligently as secular communications offers its case.

4. As regards format: To endow the Franciscan Message committed to the modern marketplace of competing voices, with the professional competence and artistic integrity needed to win a hearing.

5. And finally, to articulate our Franciscan synthesis amid the current confusions and clichés, presenting our comment on the passing scene with those courtesies and apperceptions characteristic of the spirit of Francis.

Diversity and individuality in our communications-product will and must remain; for, while we share a common spirit, Franciscans are incurably individualistic.

We shall continue to communicate through penny leaflets and small bulletins; through film strips and slide collections; through sound tapes and vocational films. We shall produce distinctive house organs and separate mission appeals. Books will issue from three or four distinct Franciscan publishing houses. And seven or eight magazines of varying merit will continue to seek as wide a readership as possible.

BUT . . . is it too unrealistic a goal, too complicated an arrangement, to hope that some of our scattered, isolated, and competing resources may be brought into more fruitful combination?

Franciscan periodical publications help to swell the total output of well over four hundred Catholic magazines in the United States. The often-thought but rarely-spoken judgment concerning this total product is: "There are too many Catholic magazines and not enough good ones." Within our Franciscan household there are, perhaps, two or three publications which knock on the sound barrier but narrowly miss breaking through to become a strong Catholic voice clearly and widely heard among Americans.

### A United Franciscan Front

Is it possible to pool manpower, money and outlets, now often pointlessly competitive, in order by a kind of national strategy to produce a Franciscan battery of communications powerful enough to be heard and competent enough to command attention?

This is no suggestion to replace interesting and useful diversity with deadly uniformity. In periodical publication, one kind is not enough. The popular magazine of general interest is one type. The alert, informed review of commentary and opinion is another. The short, pointed digest is still another. We Franciscans have no mission magazine in the United States to match the best. Even a weekly newspaper or tabloid need not be diocesan, necessarily.

Rather, this is a suggestion looking to the power of volume; the saturation of distribution; the level of quality; the best use of nation-wide resources. It proposes a goal of breaking out of our present closed circle in which, mainly, we are talking to each other and our immediate friends—"taking in our own washing." It proposes a break-through giving access to the American public.

The problems of such a goal are, assuredly, colossal. And what an understatement that is!

But is it totally unrealistic to think in terms of crossing lines separating the four Franciscan obediences? *The Hour Of St. Francis*, through the catalyst of the Third Order Secular, has achieved something of this kind of coalition. Is it completely unthinkable to combine the resources of the individual Provinces within the same



Obedience? The Academy of American Franciscan History has created at least some tentative pattern for this type of national team.

In this Conference we are supposedly thinking for tomorrow. In the kind of world we live in, with lightning-rapid changes, shrinkage of distances, swift re-alignments of intellectual and social forces, tomorrow is already upon us. The Church itself in these times gives us startling examples of determined shifts in strategy and procedure. New communications targets are coming swiftly into sight. When do we define them? When do we "zero in" upon them? And most of all, when do we fire?



## FRIARS AND THE APOSTOLATE OF THE PRESS

MARK HEGENER, O.F.M.

When our Lord sent out his apostles and told them to announce the Kingdom of God, he put a flame in their hearts that has never died. St. Francis was fired with that spirit to announce the Gospel; he called himself "the herald of the Great King." He composed the Cantic of the Creatures and set those verses to a suitable tune. Led by Brother Pacifico, the King of Verses, the friars went into the market places of the times as true minstrels of the Lord. First of all, the preacher among them would say, "We are the Lord's minstrels, and for this service we wish to be paid by you, thus, that you abide in penitence." "For what," asked Francis, "are the servants of the Lord but his minstrels who should arouse the hearts of men and move them to spiritual joy?"

Arouse to penitence and move to spiritual joy! The flame of the publicist-minstrel-herald urged St. Francis to write his chain letters "To all the Friars," "To All Custodes," "To All the Guardians," "To All the Clergy," "To Public Officials" and finally "To All the Faithful." It was a bold and flamboyant thing for the little humble Poverello to do, but he had the humility enough to publish.

It is almost symbolic that less than a hundred years after the invention of printing and a hundred years before the first press was established in the territory now embraced by the United States at Harvard College, Brother Peter of Ghent set up a printing press in Mexico City in 1544. The heralds of the King were carrying on.

My general survey in this paper of Franciscan publishing is necessarily limited and to a large degree predicated on my experience as editor of the *Franciscan Herald and Forum* and as general manager of Franciscan Herald Press for the past thirteen years.

### Franciscan Publishers

Though a review of the major Franciscan publishers does not give

us a complete picture of the total publishing effort by Franciscans, still it is indicative since few friar-authors have their materials published by "outside" publishers. The following are the publishing houses listed in the National Catholic Almanac and by Eugene P. Willging, Director of Libraries, Catholic University of America, Washington 17, D.C.

*The Academy of American Franciscan History*: founded in 1944 to preserve the record of Franciscan accomplishments in the New World. It consists of a nucleus of Franciscan priest-scholars residing at a new headquarters in Washington, D.C. Affiliated with them is a world-wide group of associate, corresponding and honorary members. Besides publishing *The Americas*, a scholarly quarterly journal, the Academy in fifteen years has published an impressive shelf of books in series under the headings of documentary, monograph, bibliographical and historical classics. The influence of the Academy is broad and deep and goes well beyond the confines of restricted Franciscan interest. It is, in fact, the genuine basis for the present renewed interest and concern of the Church for the Catholic culture of Latin America. To approach Latin America, or any culture for that matter or any institution or organization with only the thought that it is existing, is to approach it like a victim of amnesia who only knows that he exists. That is crude, crass and even cruel to approach an understanding of a facet of western civilization which has influenced our land even more than we can realize.

Recently published are the proceedings of the Conference on the History of Religion in the New World During Colonial Times. Twenty-nine historians from nine countries discussed the religious history of English, Spanish, French, and Portuguese America. This important conference, organized under the chairmanship and at the initiative of Fr. Antonine Tibesar, O.F.M., present director of the Academy, is one of the major contributions of the Academy to our times, an indication of its high standing in scholarly circles, and an earnest of future effort besides being an anchor which has preserved the memory of our heritage.

*The Franciscan Institute* at St. Bonaventure University, St. Bonaventure, N.Y., was established by the late Fr. Philotheus Boehner, O.F.M., in 1942. It is a General Institute of Higher Studies of the

Order and publishes *Franciscan Studies* and *The Cord*, the former a quarterly scientific journal, the latter a monthly publication intended primarily for Franciscan religious. It has published fifty-eight major works under series titles of philosophy, history, missiology, theology and a text series. Other series begun are a translation of the works of St. Bonaventure, the *opera omnia* of William Ockham (a projected series of 25 volumes), the spirit and life series of spiritual books, and a new series of philosophy textbooks edited by the Institute and published by Bruce Publishing Co. of Milwaukee. The gigantic undertakings and influence of the Institute certainly cannot be minimized and, we feel, the fruit of scholarly study will now be made available on a broader basis of influence through the new textbook series which is underway.

*Franciscan Publishers* of Pulaski, Wisconsin, was founded in 1907 to exercise the apostolate of the press among the Polish-speaking immigrants to this country. Today Franciscan Publishers has a modern printing plant with a staff of seven full-time Fathers and thirty-seven lay brothers and lay helpers established in a modern four-story building with an adjacent correspondence department and warehouse. It publishes both Polish and English monthly magazines, and its publishing department has produced pamphlets, booklets, and books, especially prayerbooks, numbering millions of copies. In recent years Franciscan Publishers has marketed a number of books including such popular titles as *Mercy is Forever* by Theodore Zaremba, O.F.M., and *Canticles and Chorus* by tertiary author Liam Brophy. The plant is self-contained with all facilities for typesetting, printing and binding.

Other Franciscan publishing activities for foreign-language groups are carried on by the Custody of St. Casimir for Lithuanian peoples. From their own printery come prayerbooks and pamphlets, plus the following publications: *Aidai*—a monthly literary magazine now in its twelfth year; *Sv. Pranciskaus Varpelis*, a monthly periodical for families and for the Third Order now in its 35th year; and *Darbininkas*, a bi-monthly publication for workers now in its 43rd year.

The Slovenian Franciscan Fathers of Lemont, Illinois, have a small printery and publish *Ave Maria*, a monthly publication, to-



gether with an annual almanac and a monthly newsletter for territories.

The Croatian Franciscan Press in Chicago, Illinois, has large press facilities and publishes a weekly Croatian newspaper *Danica* and a monthly magazine *Hrvatski Katolicki Glasnik*.

The Slovak Franciscan Commissariat in Pittsburgh publishes a monthly bi-lingual magazine entitled *Leaflets of St. Francis*.

The Hungarian Franciscan Commissariat publishes a weekly newspaper in Hungarian called *The Hungarian Catholic's Sunday*.

All of these publishing activities are hardly seen by the naked eye of the untrained observer but are only revealed, so to speak, under the microscope of the specialist. And there must be more that I have missed. We can be confident, however, that the friars have always tried to put the tools of information and inspiration into the hands of the people they serve. They continue to be minstrels and heralds who announce and move people to a joyous serving of God.

*St. Anthony's Guild* of Paterson, New Jersey, was founded in 1924 and is without a doubt the largest Franciscan publishing and printing concern in the world. It employs about 250 people and has one of the largest presses in the country with complete printing and binding facilities. During the past five years, according to "Catholic Trade Book Production in the United States 1954-1958" by Eugene P. Willging, *St. Anthony's Guild* has published an average of one hard bound book a month. Under the direction of Fr. John Forest Loviner, O.F.M., the Guild has made remarkable strides in a short time and has published in almost every possible field of the Catholic market. The Guild's current general catalog lists at least 200 titles of books, plus the dozens of titles of booklets which it publishes for the Confraternity of Christian Doctrine. Its best known publications are the Confraternity edition of the *New Testament* and the annual *National Catholic Almanac* edited by Felleman Foy, O.F.M., printed by the Guild and distributed since 1958 by Doubleday's Catholic Department. The *Almanac* is a real service and is kept up to date from year to year. It is probably the most widely used Catholic almanac in the world. *St. Anthony's Guild* has published about 30 titles on *St. Francis* and *Franciscanism* in the broad sense, from *The Handbook of the Third Order* by Basil

Gummermann, O.F.M.Cap., to children's stories of St. Francis by Eusebius Arundel, O.F.M.

Saint Anthony's Guild has distributed Catholic literature to every country in the world in the form of religious, biographical, scriptural, and catechetical books; timely pamphlets on the numerous phases of the Catholic Church, its thought and practice; children's books which entertain the growing mind while they educate it in accordance with the Christ-given ideals and morality of the Church. Moreover, Saint Anthony's Guild has created a veritable treasure house of sacred art in its pictures, illustrations, statuary, and religious cards. Who is not familiar with the paintings of Bosseron Chambers first published by Saint Anthony's Guild?

*St. Francis Book Shop*, Cincinnati, Ohio, began with the publication of the prayerbook by the late Fr. Fulgence Meyer, O.F.M., entitled *Uni, Una*. Over the years the various publications of St. Francis Book Shop were produced by the Fathers of the Cincinnati Province while fulfilling their regular assignments. The Book Shop has never had a full-time friar to handle publications. Yet it has produced a wide variety of pamphlets and, according to the latest statistics, has sold about 700,000 pamphlets and booklets and over a million copies of hard bound books, including the many prayerbooks of Father Fulgence. Almost everyone is familiar with *Helps to Purity* and *Safeguards to Chastity* and such perennial standbys as *Readings on the Third Order Rule* by Forest McGee, O.F.M.

*The Third Order Bureau*, Milwaukee, Wisconsin, under the auspices of the St. Joseph Capuchin Province, is mainly a distributor of Third Order literature but has also made some important publishing contributions. *Meditations* by Bernardine Goebel, O.F.M.Cap., translated by Berchmans Bittle, O.F.M.Cap., is an important set (5 volumes) of meditation books for Franciscans. Some of the Third Order pamphlet material has reached wide circulation from the Bureau.

*Franciscan Herald Press* began in 1920 as an outlet for reprints of articles and serials which appeared in the pages of the old *Franciscan Herald* magazine. It grew apace and has always limited its purpose to supplying the necessary materials for the Third Order of St. Francis and the publication of Franciscana. From its offices it also edited the *Franciscan Herald and Forum*, official organ of

the Third Order of St. Francis in North America. Since 1949, the Franciscan Herald Press has published more than 100 new titles and many reprints of older publications. A new paperback series has been started and it has published Franciscan Art Calendar for the past 35 years. In the spring of 1958, the Franciscan Book Club was established which offers Franciscan books from all publishers to its members at book club prices. In preparation is a series of Herald Books dealing with the lives of great Franciscans. Franciscan Herald Press has published books on every level of Franciscana, endeavoring to reach a market as deep and as broad as the proficiency of the writings published deserve. Since 1954, it has also been the distributor for the Franciscan Educational Conference Reports.

*Catholic Information Society*, directed by Fr. Bonaventure Fitzgerald, O.F.M.Cap., New York City, has done a tremendous job of supplying a steady stream of pamphlets for the instruction of Catholics and non-Catholics alike. Most of the pamphlets are apologetical and solicit non-Catholics to make further inquiry and to take instructions in the Faith by mail.

### Franciscan Magazines

There are approximately 150 assorted magazines, bulletins, college publications and seminary magazines issued by Franciscans in this country according to a survey made in 1956 by the Library Section of the Franciscan Educational Conference. Admittedly, the survey was partial and surely there are many more publications if we take into account the many Third Order fraternities that issue bulletins monthly. This can hardly be termed "literature," however. Bulking all Franciscan publications together that are of scientific and general interest as opposed to the bulletins and specialized publications of colleges and Third Order fraternities, the Franciscan monthly output is about a half million copies of periodicals.

In these figures is included the huge circulation of "St. Anthony's Messenger" which alone has a circulation, according to the 1958 "Catholic Press Directory," of 300,000 and the *Lamp* is 196,000. This compares with the other largest Catholic magazine, *The Sign*, which has approximately a hundred thousand more subscribers.

In the Franciscan periodical output are also a good number of foreign language periodicals. This, of course, is a tribute to the Franciscan initiative and apostolate of the press to those who would not otherwise be reached by the English Catholic press.

*St. Anthony's Messenger* is followed in circulation by *Friar* with 45,000 and by *The Companion of St. Francis and St. Anthony* with 25,000; *Padre*, *The Way of St. Francis*, *Franciscan Message*, *View*, all have a circulation of approximately 10,000. Then we drop to the 5 to 6 thousand class with *Franciscan Herald and Forum* and magazines that cater to a more specialized audience. After that, we have such scientific publications as *Franciscan Studies*, *Americas*, and *Unitas*. Some of the quarterlies sent out gratis on large mailing lists such as *The Anthonian* and *The Crusader* have no circulation listing.

The history of Franciscan periodical publishing in this country has been one of a constant "hassle" with circulation. Large circulation attracts large advertizers, and advertizing is the staff of life for a periodical unless it can be subsidized. When it is not subsidized, at least to the extent of "free" editorial services (in the person of Franciscan friars) and other free services such as contributed articles, it is impossible to carry on and at the same time compete subscription-wise with other magazines. The tendency there has always been to build up circulation and to do this magazines employed the services of subscription agencies. The old *Franciscan Herald*, one of the first Catholic magazines in the country with a large circulation, (at one time, 35 years ago, it had a circulation of 150,000) struggled with the circulation problem, built up a good circulation through the use of an agency, but "busted" during the post-depression days when the magazine dropped the agency and failed to cash in on force-fed subscriptions which the agency had supplied. I have noted that in recent years *Padre* has had the same experience, and also *The Way of St. Francis*. These are the publishing facts of life that we must face.

In the secular field we witnessed, a couple of years ago, the "folding" of such giants as *Colliers* and *Women's Home Companion* due to alleged huge financial losses, though the magazines had a circulation of more than four millions. Circulation, therefore, is in



itself no guarantee of success. Overhead, production, spiraling costs, can kill the golden-egg-laying hen as surely as no circulation. And it may not always be due to bad management. Sometimes it is.

### New Publication Planned

It has always seemed to me that we have a gold mine of talent in the Order, if only the rough ore could be gotten out of the hills and smelted to produce some literary nuggets. With the advent of rapid communications, with time a negligible factor and place hardly more than the will to contact it, I think it is time for us to consider world-wide cooperation in some of our publications both inter-obedience and international. We have had the former by the cooperation of the friars in the FEC. The latter is still wanting.

With this thought in mind the National Franciscan Marian Commission proposed and had blessed by the Franciscan Provincials and their Father General, a yearly publication whose tentative title is *The Marian Era*. The first edition is scheduled for May, 1960, and it is envisioned for the time being as only a yearly publication. Each annual volume will be hard-bound, large size (9 x 11½) with 124 pages, two columns (3⅓"), illustrated, and sections of it in two colors. It will be published by Franciscan Herald Press, edited by Fr. Marion A. Habig, O.F.M., and under the presidency of Fr. Alfred Boedekker, O.F.M. The magazine will be scholarly in nature, but will utilize the format of a new type of scientific journal, such as *American Heritage* and *Horizons*, which present scholarly and documented articles in an attractive form with illustrations. The annual will embrace the whole field of Mariology, namely, Marian theology, Mary in art, in history, and a solid Marian piety. Already Franciscan contributors from all over the world have pledged articles.

There is room for more of this kind of international cooperation in publishing. An annual, dealing with the best studies on the spirit and life of the order, would be a welcome addition to our literature. I think, too, that the Franciscan influence has been negligible in the fields of economics, politics, science, art and poetry and music. I refer here, of course, not to our past glorious heritage, but to our present position.

### Problem of Financing Publications

I would like to discuss some of the problems in publishing as I see them. Publishing takes money. It is an investment. Actually, it is more like a bet. You take a manuscript, read it, enthuse over it, give it to readers competent in the field and finally decide to publish it. The Provincial or his Definitorium is not going to decide. You have to decide. You have to invest in this package before you can sell it. You must purchase paper, typesetting, printing, jacket art, binding and advertising before you get a return on your investment. If you do not have all these facilities under your own roof, you get competitive bids. You must decide what format to use, what design, and what promotion.

Take a book the size of *Echoes of Assisi* by Liam Brophy, for instance. It has 210 pages and is a normal sized trade book. It retails for \$3.95. It cost us \$3,067.84 to produce. That does not include what we paid out against future royalty to the author, nor the advertising of the book.

Another revelation to most people is that the normal run of a religious trade book—for Catholic and secular publishers alike—is not more than 5,000 copies for the first edition, and seldom more than 2,500. They play the bet close; if this “horse” starts running fast, you go back to press to make your profit.

Now, do a little mathematics and see what a profit there is in publishing. First deduct 40% from \$3.95 which is the normal trade discount to booksellers and bookstores, or even 45% if you are lucky enough to sell 500 copies or more to a book club such as we have done with *Echoes of Assisi*, *Mystery of Love for the Single*, *Cameo of Angela* and *Flame of White* (Bruce’s Literary Guild put these books on as alternate choices for their members). Deduct the price of the book which is roughly about \$1.50, together with the 40% discount which is \$1.58 and you have 87 cents profit. From that you must pay your author a royalty, your advertising expense, and if the book is a translation, you must also pay the translator and keep your royalty agreement with the original foreign language publisher and the author.

You see, there is no profit in a first edition. If you have the money to invest in a large first edition which you can foresee will

sell well (and who can do that?) or if you can succeed in getting over the hump to a second printing, you can start making a little money. In our case we can hardly afford to have a dud. We are not exactly "vanity" publishers, though some friars sometimes think that we ought to publish every manuscript they send us. We cannot afford that unless the publication is subsidized, and if it is, it has to be something that will surely serve the interests of the Order, though it may not have great possibilities outside the Order.

*Franciscan Book of Saints*, for instance, cost us about \$20,000.00 to publish. We had to print 5,000 copies if we hoped to come out of that alive. We had to sell at least 1500 copies prior to publication to ensure some stability for the book and some stability for our bank book. We got delayed billing on paper, typesetting and printing. Then we went into a prepublication sales device by which we offered the book at a substantial discount to those who ordered it before publication date. It worked.

Another problem that faces the small publisher is that he must compete price-wise with large publishers. For instance, paperbacks are now selling several hundred million copies a year. You can buy the wisdom of the ages at the corner drugstore for a few dollars. And if there is to be some such thing as a normal reading habit, I suppose it will come through the medium of paperbacks. They are democratizing reading.

To compare prices of paperbacks from a small publisher, such as we are, with those from a large paperback house such as Dell or even Image (Doubleday) is a little unfair. The most economical form of paperback binding is the so-called "perfect binding" in which process no sewing is used, but the spine of the book is roughed up and the cover is glued to the spine with a very strong glue. This process requires special machinery, and it is only practical and economical if you have an edition of 50,000 copies or more. Otherwise, you must stick to the more costly process of sewing and glueing. Price is predicated on volume, and volume is predicated on the money you put into advertizing for distribution. You need promotional capital besides publishing capital. We cannot afford runs of 50,000 or more; we cannot take the risk, nor do we usually have a publication that merits it. Consequently you pay 35 cents for *The Wisdom of Father Brown* in a Dell paperback and you pay 95 cents

for *The Primer of Perfection* from Franciscan Herald Press.

Even astute friar businessmen (do we have such?) fail to see this often, and consequently we get complaints that our publications are priced too high.

### Distribution

Why are first editions of a book so small? Why aren't more copies of these Franciscan books being sold? Actually, the American public (and we must include the Catholic and Franciscan publics) reading statistics are all the other way round: more people are reading. *Time* reported on the American book trade in general last February and noted: "If sales figures are a key, people are reading more books than ever before. Book sales last year jumped by 10 million dollars. Serious books make up more than usual, too. Biographies and historical books sell well. A San Francisco firm that runs a chain of bookstores reports that nonfiction is now more popular than fiction. A year ago the reverse was true—fiction held the lead. . . . Libraries report that youngsters are reading more. They are showing a special interest in science books. The head of the children's section of the New York Public Library says: 'Youngsters are going through the books that their grandparents grew up on—reading the classics as well as the comics. For a while, TV reduced reading by youngsters, but it also stimulates reading in certain channels.'"

Though the public may be reading more, it is still not enough. The general publishing trade in America is publishing 12,500 titles annually. In terms of our total population, this means we are publishing one title for every 12,000 people. But in Great Britain, one title is published for every 2,600 people, and the other European countries compare with this proportion. People read more and purchase more books. And even Cambodia publishes one title for every 9,000 people. During 1958, there were 690 new Catholic books published in the U.S. by all publishing houses. In relation to the national average, the Catholic average is very good: it means one title for every 20,000 Catholics. This is exclusive of textbooks. There are about 15 to 18 Franciscan books published annually at this time. A few years ago it is doubtful if there were more than three or four. Our total Franciscan population of all three Orders is approxi-



mately 145,000, so that we pretty well come out to the national average. But who can believe these statistics? And certainly we read more than what comes out as *ex professo* Franciscan!

At any rate, the answer to the small first editions is that we have not made books as available to our American Catholic and Franciscan audiences as we should—and our other problems stem from that failure. Cadillacs, fountain pens, contact lenses, candy, soap, socks, and beer are all easier to buy than books. A bookbuyer has to be a very determined person, indeed, to succeed in getting a book. First of all, he has to find a bookstore, which is difficult enough, especially in smaller towns, then he has to find a particular book he wants in the store—and that is a good deal more difficult. And then he has to wait for the book to be ordered. By the time the book comes, his enthusiasm has died down. To heck with it all, he says, let's watch the fights on TV!

The key to the failure of publishing lies in distribution. The author is probably very appreciative of the fine and subtle typography, the excellent quality of the cloth binding and the striking beauty of the jacket. He may enjoy showing his scrapbook of reviews. The frustrating thing is that after publication date he realizes that it is very hard to find a copy of his book in the stores. And if it is a Franciscan book, even in professedly Franciscan stores!

There are at most only a few dozen really good Catholic bookstores in the country. And there are only about 600 good bookstores that carry the whole trade. Books here can hardly be said to be *available*. If cigarettes were available in a few dozen or even 600 outlets, America would not face any problems of lung cancer—or even smokers' cough. And as long as books are not more available there is little danger that America will very soon be indulging in "the reading habit" which everyone is urging we create.

We have used the expedient of having our line of Franciscan Herald Press books sold by the salesmen who make the rounds of the bookstores of America, especially the Catholic stores, and carry with them the lists of Sheed & Ward, Farrar, Straus and Cudahy, and Newman along with Franciscan Herald Press. This has been a great aid, but it is still not enough. It hardly hits the outlying

areas and is only a service which people in large metropolitan areas can enjoy.

Direct mail advertising is still a very good medium for selling books. Though we are able to mail directly to the Franciscan monasteries, convents, and institutions, if the superior getting the advertising is not interested, the rest of the house is out of luck. That is why we find so much ignorance about the availability of Franciscan books. We have practically decided to make a list of all friars in the country (at least the priests) and mail directly to them. To get a list of Sisters is impossible.

If it is difficult to get to the religious audience; it is still more difficult to get to the secular Franciscan audience. There is no central mailing list available, and most fraternities guard their mailing lists as they would guard gold, fearful that they may be unduly solicited. And sometimes their fears are well-grounded.

But our task is an apostolate, and our job is to see that books "directed" to the Franciscan public reach their mark. Whatever profit we make goes back into that same purpose.

The buckshot, hit-and-miss advertising through the pages of the Catholic and secular press, if it is done effectively and well, is almost prohibitive financially. But if our slogan in Third Order Circles is "Leaders Must Be Readers," then we must reach them with the diet of Franciscan literature.

### Franciscan Book Club

With this thought in mind we rather boldly embarked on the Franciscan Book Club in the spring of 1958. We solicited tertiary mailing lists from T.O. directors and promised them a book of their choice if they sent the lists. We also promised that these lists would not be sold, exploited or in any other way abused. We mailed literature to all of the 3,500 Franciscan houses in the country and to some 20,000 tertiaries. Out of the whole mailing we have about 800 members of the book club. This is not a great gain but it is a start. And we have had some worthwhile books to offer, contrary to all warnings and forebodings. Though we had been optimistically confident that we would get at least 1500 subscribers, we were by the same token disappointed at the response from religious Franciscans,

for we thought every house would be Franciscana-conscious and on the lookout for an easy way to acquire the best published. Not so.

As an aside, I would like to comment that in Canada it is a rule that every friar must read a life of St. Francis during the month of October each year. Maybe we need some kind of force feeding like that to prime the pump of readership again among our busy friars. Recently a friar-pastor member of our book club suddenly fired back the book he had ordered along with the bill and said that we should please not send him any books any more; he doesn't even have time to read his breviary! He should see the chaplain!

The Franciscan Book Club offers a major selection four times a year and at the same time allows members to purchase the latest and the best in Franciscana at book club prices. If they purchase four major selections a year, a bonus book is offered to them. With the main selection and the other new books offered at book club prices we are able to cater to all Franciscans—from the juvenile cordelier to the Doctor of Theology. In seven selections, the book club has sold more than 6,000 Franciscan books. This may seem like a small amount, but it is still 6,000 more that would not have been sold otherwise.

### Writers and Translators

I have combed through various bibliographies of English Franciscana in an effort to evaluate the American friars' writing endeavors during the past forty years. Fr. Irenaeus Herscher issued such a check list in 1952 and another work was published by Fr. Arcadius Smolinski, O.F.M., entitled "Franciscan Literature, A Selected, Evaluated, Annotated Bibliography" (Washington, D.C., 1957).

During the past 40 years there are only about two dozen friars who would qualify as "authors" of published works. This excludes much pamphlet and devotional literature, compilations, translations, theses, as well as specialized monographs. Excluded, too, are the friar journalists whose work is necessarily ephemeral unless later published in permanent form. We are lean in original writers; those that we do have, have concentrated heavily on history, philosophy, and theology. We have not developed writers who have popularized Franciscan spirituality, nor brought the Franciscan view of living

into such fields as economics, social sciences, good devotional literature and the liturgy. In spite of all the friars who are studying education, for instance, I haven't seen a friar come up with a good, solid, popular book that would evaluate American education in the light of the history and tradition of education in our order. We have a tradition and background from which we can make certain judgments. Have these been lost, or not studied or neglected? The same holds good in other fields as well, such as religious art.

Our brethren abroad seem to be much more active in writing and publishing than we are. A few years ago I made a rather hurried trip through some of the Franciscan publishing houses in Europe and was amazed at the amount and variety of the books they were publishing. *Editions Franciscaines* of Paris, for instance, has a full blown list of publications covering almost every possible field. And most of it, including fiction and juveniles, is pretty solidly Franciscan. The *Dietrich-Coelde Verlag* of Werl, Germany, has set the pace in Franciscan publishing with an impressive list of "foundation books" in Franciscana and high-grade Franciscan spiritual books which have been a result, I feel, of their publishing basic source materials. The Conventual Franciscan Fathers in Padua have a tremendous publishing plant and the Swiss Capuchins have done notable work.

One of the notable deficiencies in our publishing in the U.S. has been the lack of basic source materials. It seems incredible that Paschal Robinson's *Writings of St. Francis* published in 1906 never ran another edition, nor was all the work of the scholars during the years of study in this important field utilized. *The Words of St. Francis* by James Meyer, O.F.M., published in 1952, was an attempt to fill the gap. There is no good edition of Celano in English, for instance, and we have just this year been treated to a remarkable edition of the *Fioretti*, edited by a sincere and devoted tertiary, Raphael Brown.

Furthermore, though most of our friar-writers stay in the field of Franciscana, I would like to add a parting shot: I think it is time to realize that we cannot be inbred. St. Francis had a message to give to the *world*. And the market which we seek must be as deep and as broad as the proficiency of the writings which we publish would deserve. This means that we must have real roots in the



Order. We cannot enter the scene like amnesiacs hardly knowing where we came from or where we are tending.

Good translators are as hard to find as writers. A translator must not only be fully conversant with both languages, but must also have the proper background of learning and understanding for the book he is translating. And both author and translator need a thorough knowledge of rhetoric and grammar and the use of words. Anything will not do. This brings us to some editorial problems.

### The Editorial Aspects

The book that can't be read can't be sold. Words alone are not the sole criteria of readability, though we have been strongly persuaded that they are in recent years. Approach is equally important; i.e., willingness on the part of the author to attack his topic in a way that will appeal to his reader. All of my experience has been with religious and mainly religious Franciscan books. I am not concerned with books on Canon Law, etc., for they have their own technical language, just as books on medicine, law and other professions. (I recall making a few grammatical corrections in *Pastoral Companion* a few years ago and an attempt to shorten some sentences. I was immediately told by the author that I had tampered with the *sense*, and you just can't do that!)

Unfortunately, however, some of this language has come over into writing meant for popular consumption and the result is not good. Such words, for example, as "impetrate," "concupiscence," "inordinate," "expiate," are perfectly good words but some of them have a technical meaning, and none are part of the everyday vocabulary of the "average" person. Even here the authors cry for "accuracy" when attempts are made to correct or elucidate these words.

There is another group of words that come directly over from the Latin such as "unspeakable," "clement," "pious," "morose" (regarding illicit thoughts), which have a connotation in ordinary usage different from that of the religious writer. "Pious" lacks all sense as a translation of the Latin "pius." The word "morose" is no translation of the Latin "morosa," usually found in the phrase "delectatio morosa"; they simply do not mean the same thing at all. Other words, such as "ineffable," "laver," "languors," are not part of the ordinary working vocabulary.

Latin sentence structure does not make for readability either. Nine-line sentences beginning with ablative absolutes followed by several participial clauses and an accusative with infinitive, are effective discouragement to the popular reader.

Related to this whole subject is the outmoded Catholic usage in most devotional works of the archaic style with its "thee's" and its "thou's," its "deignest's" and "reignest's" and "vouchsafest's." To depart from this style is like sinning in public, and the editor hears about it. The same holds for the archaic style of capitalizing words for emphasis. The tendency is dying, but it dies hard. We will labor in vain for maximum readability until this tendency has been overcome.

Aloysius Croft, chief editor of Bruce Publishing Co., whom I have known for the past thirteen years, said a few years ago:

The basis of the difficulty, both in word use and approach, it has always seemed to me, lies in an over-flattering estimate of the interest and knowledge of the average Catholic lay person. Our Catholic writers, who I claim are still largely clerics and religious, have read into us some of their own background and interest. As a matter of fact, the 'average' Catholic reader still has to be caught; and where he has been caught he has to be held.

Can he be held? He can if the basic truths and their ramifications can be presented in a way that he can understand, and understand in close relation to himself. And if the truth cannot be presented in simple, understandable terms, as I have heard some claim, then it seems to me that Revelation must have been given only for the few, the literati.

A Franciscan publishing house's responsibility is to encourage Franciscan authors and to create a market for them. The growing interest in Franciscana has brought into the open some new Franciscan writers and the growing market makes publishing possible. Competent tertiaries, such as Raphael Brown and Liam Brophy, are now beginning to contribute works of merit. But most of our Franciscan literature has been didactic when it has not been scholarly. We have not succeeded in creating an audience and an authorship which would interpret the Franciscan ideal on more than the didactic level.

Any number of books and publications have been written and translated on Franciscan spirituality. What we are looking for are works that will translate the theory into practical applications. *Social Ideals of St. Francis* by James Meyer, O.F.M., for instance,

is one of the few books that made an attempt to do this in the down-to-earth terms of daily living and of an economic society in which we live. It is now outdated in many respects and needs desperately to be updated, but who is the friar to attempt it authoritatively?

### Conclusion

The voice of St. Francis in the 20th century rings clear and penetrating. Its purpose is to move to penitence and to an unselfish, God-absorbing vision of life. Its result is to reaffirm the joy of living and loving God. I do not know that God tactfully adapts himself to the idiosyncrasies of a man's character, but makes his call to the man's fundamental soul. The man is an individual but the call is universal. It is in the language understood by the created soul. "My sheep hear my voice."

Thus is the story of St. Francis—yesterday and today. I cannot find that he varied or adapted his call. He spoke one message to the deeps of the soul—whether to the outlaws of the hills or to the lawyer; whether to the rich merchant or to the poor peasant Giles; whether to the Soldan of Egypt or to the young and beautiful Clare, daughter of a patrician house. St. Francis never spoke with two voices. He called for the utter and joyous surrender of the robbers' violence, the careerism of the lawyer, the fortune building of the merchant—and the golden hair of the Lady Clare.

Thus God called the ever-pure Mary, and to that other Mary who in penitence wept over the feet of Jesus, and to Lady Clare the lovely eighteen-year-old aristocrat. Each replied as to the manner born, "Ecce, ancilla Domini." God knows hearts better than psychiatrists do!

Such is the voice of St. Francis today. In the printed word his friars have amplified his Letter to All the Faithful, calling them to a life according to the Gospels—each according to his station in life. The voice of St. Francis is plainly heard today. The growing evidence continues to mount by the fact that in a few short months three major lives of St. Francis have been published by three world-renowned authors: Helen C. White's *Bird of Fire*, Louis De Wohl's *The Joyful Beggar*, and the sensitively, forthrightly

written *My God and My All* by Elizabeth Goudge. Nor are these popular books powder puff images of the Poverello. And yet thousands are intrigued and thousands are won by his life.

Though his voice is clear, it can still be broadcast wider by the Heralds of the King and for our efforts the reward shall be that our readers "abide in penitence." "For what," asked Francis, "are the servants of the Lord but his minstrels who should arouse the hearts of men and move them to spiritual joy?"





## FRANCISCAN MAGAZINES

VICTOR J. DREES, O.F.M.

As can be ascertained from the accompanying list, there are thirty-four Franciscan magazines that are published in the United States and Canada. They can be arranged into the following categories: there are fifteen general interest magazines, four scholarly magazines, five mission magazines, six devotional magazines, and four special purpose magazines.

### Purpose of Franciscan Magazines

It can also be gathered from the accompanying list, where the purpose of each individual magazine is mentioned, that Franciscan magazines do not have one general purpose that is common to all of them. Seemingly, each Franciscan Province felt that there was a need for reading matter that would help the people to become better instructed and better informed Catholics. A magazine was then initiated to fill that need. Furthermore, there was also the desire to make the work of the friars in various parts of the country, as well as Franciscan ideals, better known. The magazine was looked upon as the best medium for accomplishing this purpose also.

### Achieving Their Purpose

The achievements of the Franciscan magazines is a subject that could be attacked from various angles. Moreover, to try to give an estimation of how each individual magazine is accomplishing its purpose would require a detailed analysis which we are not able to give. Consequently, we will have to content ourselves with but a few fundamentals.

One of the most basic of these fundamentals is that we must reach our readers. In other words, the material that we publish must be intellectually suited to our readers. In language and content, the material must be within their comprehension. A recent survey, based on private interviews with the readers of *St. Anthony Messenger*,

revealed the fact that the average length of education for these readers is ten years, six months. While there are some among these readers who are high school and college graduates, the great bulk of the readers have not completed high school. Another significant fact that resulted from the survey was that one-third of these readers have never attended a Catholic school and that over half (52%) have not attended a Catholic high school. Although these figures are valid only for *St. Anthony Messenger*, I believe they would be closely duplicated among the readership of practically all other Franciscan magazines, except the scholarly.

To determine the type of religious material that is suitable to a readership of this nature will take little reflection. Needless to say, doctrinal treatises, as well as discussions of intricate philosophical and theological problems are totally beyond them. Their needs and their capabilities extend only to basic catechetical instruction, mainly of the Sacraments and the Commandments. On the other hand, let us not forget that these people do depend upon our magazines to give them the religious instruction they are looking for and which they earnestly desire.

Another fact revealed by the above-mentioned survey is that the general majority of people do not read in a consistent fashion. Rather, they read haphazardly. They pick out from a magazine only those portions that strike their fancy. They frequently decide they have had enough of an article or story after reading only one or two columns. Again, they will look at pictures on a page and refuse to read the small amount of reading matter that goes with the pictures. Sometimes they will read individual sections of the material on a given page and ignore other sections on the same page.

It follows from this that we should avoid the fallacy of thinking that just because we publish something people are necessarily going to read it. People read what they want to read, not what you want them to read or think they should read. They themselves decide what they are interested in, and they quickly push aside what they do not care for. The fact that you may want them to read a given item has no influence upon them.

We might draw a corollary here regarding the reading of material that is of special Franciscan interest. It seems that among the

general public there are some, but not very many, who are interested in reading about things Franciscan just because they are Franciscan. With the majority of people, the fact that the material concerns the life or work of the friars is not sufficient to insure wide readership. There must be something else conjoined to attract the interest of the reader.

We have the example of two picture stories that were published in *St. Anthony Messenger*. The one concerned the language school for missionaries which the friars maintain in Japan and also the work of the friars in translating the Bible into Japanese; the other concerned the work of the friars in the missions of Japan—administering the Sacraments, church services, convert making, etc. The second enjoyed a readership of almost 100%, while the first had only a 45% readership, which is extremely low for a picture story. Both came from Japan; both concerned the work of the friars. The 100% readership of the second is accounted for by the host of human interest features which abounded in this picture story but which were lacking in the first. By their indifference to the first story our readers showed very definitely that they were not interested in the Japanese language or the translating of the Bible, and the fact that this was a notable work of the friars made little impression on them.

### Franciscan Magazines Compared to Other Catholic Magazines

Anyone who is acquainted with the whole field of Catholic magazines—some 478 of them—would be compelled to say that Franciscan magazines compare very favorably with the other Catholic magazines. An added assurance in this respect can be deduced from the fact that in the annual awards contest sponsored by the Catholic Press Association, Franciscan magazines have received what may be considered their share of the awards. During this contest various aspects of Catholic magazines are judged by experts in the field of journalism. Seldom a year passes that at least one Franciscan magazine does not receive an award.

### Improving Franciscan Magazines

Improvement in magazines can come along two lines: a) im-

provement in writing or material, b) improvement in presentation—layout, art work, typography. The fact is, however, that improvements along either of these lines cost money. Better writers demand better payment. Better art work, better layout, better paper, better printing also cost more money. Because of this, most Franciscan magazines are prevented from making extensive improvements. Their finances are limited and they must operate within a budget. I feel that any editor who has had the position for at least two years knows what he would like to do to improve his magazine, if he only had the money to do it. There is the rub.

#### FRANCISCAN MAGAZINES PUBLISHED IN UNITED STATES AND CANADA

##### General Interest Magazines

*The Catholic Home Journal*.\* National Catholic Family Magazine. 32 pp. Monthly (ten times a year). O.F.M. Capuchin, St. Augustine Province, 220—37th St., Pittsburgh 1, Pa.

*Companion of St. Francis and St. Anthony*. Franciscan Family Magazine. 32 pp. Monthly. O.F.M. Conventual, Our Lady of Consolation Province, Mt. St. Francis, Ind.

*The Companion of St. Francis and St. Anthony*. Natl. Catholic Family Magazine (for Canada). 32 pp. Monthly. O.F.M. Conventual, Immaculate Conception Province, Syracuse, New York.

*Cordette*. Literary Magazine for Teen-Agers. 32 pp. Monthly, except July & Aug. O.F.M. Conventual, Our Lady of Consolation Province, Chaska, Minn.

*Franciscan Message*. Catholic Family Magazine. 48 pp. Monthly. O.F.M., Assumption B.V.M. Province, Pulaski, Wisc.

*Friar*. Natl. Catholic Monthly. 66 pp. O.F.M., Holy Name Province. 135 W. 31st St., N.Y. 1, N.Y.

*Hrvatski Katolicki Glasnik (Croatian Catholic Messenger)*. Natl. Catholic Magazine for Croatians. 40 pp. Monthly. O.F.M., Croatian Franciscan Commissariat of the Holy Family, Chicago, Ill.

*The Lamp*. Catholic Family Magazine Devoted to Christian Unity and Missions. 32 pp. Monthly. Franciscan Friars of the Atonement, Garrison, N.Y.

*Miesiecznik Franciszkanski (Franciscan Monthly)*. Catholic Fam-



ily Magazine for Polish-Speaking People. 64 pp. O.F.M., Assumption B.V.M. Province, Pulaski, Wisc.

*Padre*. Natl. Catholic Family Magazine. 48 pp. Monthly. O.F.M., Province of the Immaculate Conception, 276 E. 151st St., N.Y. 51, N.Y.

*St. Anthony Messenger*. Natl. Catholic Family Magazine. 64 pp. Monthly. O.F.M., St. John Baptist Province, 1615 Republic St., Cincinnati 10, O.

*Seraphic Chronicle*. Catholic Magazine for Entire Family. 28 pp. Bi-Monthly. O.F.M. Conventual, St. Bonaventure Province, Detroit 9, Mich.

*Kronika Serafika* (for Polish-Speaking People). Catholic Magazine for Entire Family. 28 pp. Bi-monthly. O.F.M. Conventual, St. Bonaventure Province, Detroit 9, Mich.

*View*. Catholic Comment on the News. 32 pp. Monthly. O.F.M. Capuchin, Immaculate Heart of Mary Province, 110 Shonnard Place, Yonkers 3, N.Y.

*The Way of St. Francis*. To Inspire Franciscan Spiritual Values in Daily Living. 64 pp. Monthly. O.F.M., Province of St. Barbara, 1500—34th Ave., Oakland 1, Calif.

### Scholarly Magazines

*The Americas*. Scholarly Quarterly Interested in the Culture of the Americas. 128 pp. Academy of American Franciscan History, Bethesda, Md.

*The Cord*. Franciscan Spiritual Review. 30 pp. Monthly. The Franciscan Institute, St. Bonaventure University, St. Bonaventure, N.Y.

*Franciscan Studies*. Research Journal Sponsored by the Franciscan Educational Conference. 160 pp. Quarterly. The Franciscan Institute, St. Bonaventure University, St. Bonaventure, N.Y.

*Round Table of Franciscan Research*. Theological Research. 40 pp. Quarterly. O.F.M. Capuchin. Theological Clerics, St. Joseph Province, Marathon, Wisc.

### Mission Magazines

*Annals of Our Lady of the Angels*. Official Organ of the Missionary Franciscan Sisters of the Immaculate Conception. Monthly. Fran-

ciscan Sisters of Immaculate Conception, 253 Knickerbocker Rd., Tenafly, N.Y.

*The Call of India.* Published in India by the Missionaries, T.O.R. Free of Charge for Friends and Benefactors of the Missions. Third Order Regulars, Loretto, Pa.

*Friars' Fields.* The Voice of Conventual Franciscan Missions. 32 pp. Monthly. O.F.M. Conventual, Immaculate Conception Province, Syracuse, N.Y.

*The Padres' Trail.* To Promote the Work of the Friars Among the Navajo Indians. 18 pp. Monthly. O.F.M., St. John Baptist Province, St. Michael, Ariz.

*Sandal Prints.* To Publicize the Capuchin Missions. 32 pp. Bimonthly. O.F.M. Capuchin. Combined Provinces of St. Joseph, St. Augustine, and St. Mary, 1740 Mt. Elliott Ave., Detroit 7, Mich.

### Devotional Magazines

*Anthonian.* Devotional Magazine. 20-25 pp. Quarterly. O.F.M., Holy Name Province, 135 W. 31st St., N.Y. 1, N.Y.

*The Apostolate of Our Lady.* To Spread Devotion to Our Lady of Consolation. 20 pp. Monthly. O.F.M. Conventual, Our Lady of Consolation Province, Carey, O.

*Ave Maria.* To Increase Devotion to the Blessed Virgin Mary, and for the Religious Instruction of the Slovene Speaking People. 32 pp. Monthly. O.F.M., Commissariat of the Holy Cross, Lemont, Ill.

*Immaculata.* Magazine to Promote Total Consecration to Mary and Perpetual Adoration in the Parishes. 28 pp. Monthly, except July & Aug. O.F.M. Conventual, St. Bonaventure Province, Kenosha, Wisc.

*Listy Svateho Frantiska* (Leaflets of St. Francis). Informative and Inspirational Reading Primarily for Tertiaries. Slovak and English Sections. 32 pp. Monthly. O.F.M., Commissariat of the Most Holy Savior, 232 S. Home Ave., Pittsburgh 2, Pa.

*Our Lady of Atonement Annals.* To Promote Devotion to Our Lady. Monthly. Franciscan Sisters of the Atonement, Smoky Lake, Alberta, Canada.

### Special Purpose Magazines

*Brown and White.* Organ of St. Francis Preparatory Seminary. 32 pp. Quarterly. O.F.M., St. John Baptist Province, 10290 Mill Rd., Cincinnati 31, O.

*The Crusader's Almanac.* For the Benefit of and General Information on the Holy Land, Its Holy Places and Missions. 48 pp. for the annual; 16 pp. for the quarterlies. O.F.M., Custody and Commissariat of the Holy Land, 1400 Quincy St., N.E., Washington 17, D.C.

*Franciscan Herald and Forum.* Official Organ of the Third Order in North America. 36 pp. O.F.M., St. Louis-Chicago Province of the Most Sacred Heart, Franciscan Herald Press, 1434 W. 51st St., Chicago 9, Ill.

*Tertiary Thoughts.* To Promote Interest in the Third Order. Monthly. O.F.M., Commissariat of the Holy Cross, Lemont, Ill.

### DISCUSSION

LUKE CIAMPI, O.F.M.:—First, to complete Father Victor's survey, may I note in passing that there soon will appear a new Franciscan magazine published by the Byzantine-Slovak community at New Canaan, Conn., called *Tau*. April Oursler Armstrong, who was called in for advice on make-up and content, is writing an article for the first issue to explain the title. She has called her article: *How Tau?* I've suggested to her that when she receives the proofs she should recast the title to read: *How Now Brown Tau?*

In his paper Father Victor made so many telling points I hardly know where to begin. I feel the professional survey he has conducted at considerable cost has practical value if only that it reduces to figures what he and I and Father Brendan and any other magazine editors present already know, that our readership is not composed of mental giants but has a low average reading age. For that reason, I rather disagree with Father Cosmas who earlier implied we should avoid weighting our publications with pictures and illustrative material. There is no question of the visual impact, which lends attractiveness to a publication in the eyes of such readers. If we are to reach them, we must employ the visual impact. For, after all, it is the readership that determines make-up, layout, quality and content of the publication. The editor must give the reader what he wants or the book will not be read.

Therefore, I agree with Father Victor's findings that the appeal of distinctively or exclusively Franciscan material is not especially great. In my own publication I have cut out *Tertiary Topics* and have reduced *Franciscana* from two pages to one to half a column. Our purpose in publishing is to inform, instruct and inspire. At the same time we hope to do so by conveying the Franciscan message. I feel we can convey that Franciscan message without constantly impinging on the reader's awareness. The fact that we are Franciscans, think and speak like Franciscans, invests anything we do with a

Franciscan overtone, or undertone, if you prefer. It is like a plate of spaghetti. You boil water, throw in your spaghetti and let it simmer for a while. Then over the steaming dish you pour a special sauce—meat, clam, marinara, etc. In our case the sauce we pour is our inherent Franciscan way of thinking, acting, and speaking. It is especially evident in our editorial writing. It is the same as the Catholic influence in a geometry class conducted in a Catholic high school.

So, Father Victor has shown by his survey that it is not the opinions of the brethren in the Province that count, but the readership that we are trying to reach. After all, there is not a friar in any province who does not know more about writing, editing, layout and make-up and what the readers want than the current editor and who does not let that editor know. It boils down, as Father Victor has noted, to a question of whether the brethren want a magazine that makes money, a magazine that agrees with their ideas of what a magazine should do, or a magazine that informs, instructs and inspires. Given the money, any editor worth his salt can make his magazine a really worthwhile vehicle. Lacking the money, he must struggle along as best he can. One of the reasons we do not attract name writers and the better writers in the Catholic field is our inability to pay attractive prices for manuscripts. Father Victor can, for instance, pay three cents or slightly more per word. All I can afford is one penny per word. Now, a writer like April Oursler Armstrong, who sells more copies of her books to Protestants than to Catholics, can command upwards of \$1000 for an article. Yet she will give me or another Catholic editor a piece for \$15 or \$20, but only because she feels she owes it to the Catholic press at large to write for it. Others are not so dedicated or cannot afford to settle for little when they can have more.

In this connection, then, I have a suggestion and possible solution. We have heard much so far during this conference on the possibility of amalgamating or unifying efforts. Father Brendan has gone so far as to suggest a merger of all Franciscan magazines of the same nature into one national Franciscan magazine that would be especially good and the property of all the provinces. The idea poses many, many problems that are really out of our hands. Such a decision would not rest with us. However, if a really good writer came along and agreed to be published in three or four Franciscan magazines concurrently, with each of the publications paying its going rates per word, said writer would receive a price that would be somewhat more equitable.

Still no matter how we twist and turn, the problem is deeper than that. Editors are constantly on the lookout for ways to improve their publications and to provide the readers with what they want and need. Father Victor has shown us that. But no matter how good we make the product, no matter how well we dress it up, unless we can place that product in the hands of a consumer with the hope of having it digested, we are wasting our energy. The problem is not unique with the Franciscan press, but is common to the entire Catholic press. Perhaps these statistics will help us realize that: There are in this country some 175,000,000 Americans; we publish some 17,000 secular publications with a combined circulation of 500,000,000. That comes to about three publications per individual. At the same time, we are some 37,000,000 Catholics in this country; we publish some 600 publications (400 magazines and 200 diocesan newspapers), with a combined circulation of about 25,500,000. That is about two-thirds of one publication per individual American



Catholic. Somewhere along the line the Catholic press is not selling its product effectively. And that is the problem, too, of the Franciscan press.

We have the product but not much demand, and it is up to us to create that demand. Too often our brethren fail us in this regard, perhaps because they do not appreciate the value of periodical publications.

All media of communication have their place in our apostolate. Father Hugh Noonan implied that radio and TV are more valuable media because they reach more people. Father Mark Hegener similarly implied that the Catholic book has a more lasting impact. But while the magazine is ephemeral and geared to the week or the month, as the case may be, it has the habit of hanging around the house a long time and of being fingered by many people. Then perhaps at spring-cleaning time the tidy housewife bundles all copies together and ships them off to India, Africa and Shangri-la.

Finally, how do our Franciscan magazines compare with others? Very well; I agree with Father Victor. At the Catholic Press Conventions the Franciscan magazines have garnered their share of awards handed out by experts.

So we come to the obvious conclusion. The product is good. The readership is average. The promotion is poor. We must work on diffusion of our product.



## FRANCISCAN CENTERS OF RESEARCH

IGNATIUS BRADY, O.F.M.

"Communications" for a Franciscan must mean a search for the best means to impart to the world the Franciscan message and the Gospel of Christ, of which that message is so literally an expression. Not only will a study of the problems involved include the more popular modern means of communications, in the press, the radio, television, audio-visual aids, etc.; it must likewise examine communications on a more scientific level, in the fields of research, whether in the history of the Church, and/or of the Order, the history of Christian thought, the establishment of critical texts of authors of the past, or even the more direct work of translating the Gospel and Holy Scripture in general into the difficult languages of the mission fields. In this paper we shall attempt a survey of the work being done on this higher level in the Franciscan centers of research scattered throughout the world today. In each of them scholarly friars of the various families are endeavoring to use their God-given talents to communicate the Gospel or the work of the Church to others on a more scientific plane, in keeping with what has rightly been called the apostolate of the mind.

The Order abounds in such centers of research today,<sup>1</sup> thus cancelling the complaint registered in the seventeenth century by the Franciscan Minister General, Peter Manero: "Among the most noteworthy qualities which the Father of heavenly lights has bestowed upon the Order of Friars Minor, this fact we recognize before all others, that it does not know how to publish what it does: *quod nescit publicare quae facit*."<sup>2</sup> Several of these centers of re-

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<sup>1</sup> Cf. C. Schmitt, O.F.M., art. "Frères Mineurs," in the *Dictionnaire de théologie catholique*, XVI, col. 1731-33; anon., "Conspectus generalis activitatis scientificae in Ordine (OFM)," in *Acta Ordinis Fr. Minorum*, 74 (1955), 151-55; see also the annual "Selectiores nuntii de actione scientifica franciscana" in the first fascicle of *Collectanea Franciscana*, e.g., tom. 29 (1959), pp. 122-28.

<sup>2</sup> "Inter eximias praerogativas, quibus Pater caelestis luminum hanc insignivit Religionem Minorum, eam prae ceteris recognoscimus fere praecipuam,

search are not *centers* in the strict sense; that is, they may house groups of scholars who are doing excellent scientific work, but they do not imply the teamwork that marks a research center in the strict sense. All, however, are included in the first part of this paper, to provide an over-all and adequate picture of what scientific communication in any form the Order is pursuing today. In the second part of the theme, which will cover problems, ideals, etc., we shall limit ourselves directly to research centers which function as organized groups or colleges of workers. The first part is divided according to the Franciscan families; and within each family the individual centers are taken in the chronological order of their establishment.

## PART I.

### ACTUAL FRANCISCAN CENTERS OF RESEARCH

#### A. Among the Friars Minor

#### 1. College of Saint Bonaventure, Quaracchi (1877).

Quaracchi<sup>3</sup> may be a sleepy and unimportant Tuscan town on the

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quod nescit publicare quae facit" (Letter of November 10, 1651; edited in "Monumenta antiqua de historia franciscana," *Acta O. M.*, 26 [1907], 386). Manero, minister general 1651-53, was much interested in the history of the Order, and gave the impetus to the compilation of the *Bullarium Franciscanum* and the *Chronica universalis historico-legalis*. While praising Luke Wadding's *Annales*, he declared the work did not meet all his desires, and therefore proposed a universal chronicle of ten large tomes. There is certainly a tone of sarcasm about his words!

<sup>3</sup> Let me remark (for the record) that the famous name of *Ad Claras Aquas* as the Latin rendition of Quaracchi is by and large a literary fiction. It is traced back to the didactic poem *Le Api* (The Bees) of John Rucellai (written in Rome 1524). The Rucellai family built and owned the original villa that forms part of the Collegio today. Probably the poem was composed in part at Quaracchi; there is one express reference (vv. 58-59): "*alle chiare acque che Quaracchi oggi il vulgo errante chiama*" (cf. also verse 418: "intorno a le chiare acque"). So also Michele De Sylva writes to John: "I went to Quaracci (sic), the place called in antiquity *chiare acque*. Quantunque li ranocci (frogs!) si vogliano vendicare il titolo col canto loro sia chiamato per quelle che si vuole. . . ." (Cf. V. Meneghin, *Il Padre Fedele da Fanna*, Vicenza, 1940, pp. 164-66). On the other hand, the *Dizionario geografico fisico storico della Toscana* (Firenze, 1841), tom. IV, p. 689, s. v. "Quaracchi" gives: "*Ad Quaraclas, quasi Aquaraculæ . . . in luogo basso e pantanosa, done facilmente le derivò il nome di Aquaraculæ, variato poscia in Quaraculas, e*

periphery of Florence, and its name (and that of the College of St. Bonaventure) unknown even to the majority of Florentines, yet to scholars the world over it is well known as the seat of the Franciscan house of research begun in 1877 for the editing of the *Opera Omnia* of Saint Bonaventure. Its background is perhaps sufficiently known to excuse us from repeating its history here.<sup>4</sup> More important is the ideal of scientific communication which has guided the Collegio in the eighty-odd years of its existence, an ideal that has inspired similar institutes in the Order and indeed in other Orders. Its founding, the famous Cardinal Ehrle once said, marked a turning point in the history of New Scholasticism; while the French writer Alexander Masseron has not hesitated to call it "the scientific citadel of the Franciscan Order."<sup>5</sup>

When the last volume of Saint Bonaventure's works was published in 1902, there was some talk of discontinuing the College. However, Father David Fleming, Vicar General of the Order, charged the editors with continuing their work by undertaking the publication of the *Summa theologica* attributed to Alexander of Hales as well as the works of other Franciscan Scholastics.<sup>6</sup> As a result, the Patres Editores initiated the series of texts known as the *Bibliotheca Franciscana Scholastica Medii Aevi*,<sup>7</sup> as well as the Alexandrian *Summa*.<sup>8</sup> This work led eventually to the discovery and publication

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finalmente in Quaracchi." The town is first mentioned in history in 866, as *ad Quaracle*, and in 1079 as Quaracchi.

<sup>4</sup> Cf. V. Meneghin, *Il Padre Fedele da Fanna: 1838-1881* (Vicenza, 1940); *id.*, "Il P. Fedele da Fanna ed il Collegio internazionale di S. Bonaventura a Quaracchi," in *Scholastica ratione historico-critica instauranda* (Roma, 1951), pp. 53-77; M. Grabmann, "Die Bonaventurakolleg zu Quaracchi in seiner Bedeutung für die Methode der Erforschung der mittelalterlichen Scholastik," in his *Mittelalterliches Geistesleben*, vol. I (Munich, 1926), pp. 50-64; E. J. Auweiler, "Quaracchi: 1877-1927," in *The New Scholasticism*, 1 (1927), pp. 105-18.

<sup>5</sup> Quoted in V. Meneghin, *art. cit.*, pp. 72, 75.

<sup>6</sup> Cf. L. Oliger, "De recentioribus studiis scientificis in O.F.M.," in *Acta O.M.*, 48 (1929), p. 330. On the other hand, Fr. Meneghin, *art. cit.*, p. 74, quotes a letter of Fidelis da Fanna to the Provincial of Saxony to the effect that Quaracchi was originally established to publish other Scholastics besides St. Bonaventure.

<sup>7</sup> This was begun in 1903, with 18 volumes to date (1959) plus a complete revision of tomes I-II; volumes in preparation: *Quaestiones Alex. Hal. antequam esset frater*, *Quaest. fr. Guil. de Melitona*, *Summa de anima fr. Jo. de Rupella*.

<sup>8</sup> The first volume was published in 1924, the fourth in 1948 (pars III) to-



of the *Glossa* of Alexander on Lombard's *Liber Sententiarum*.<sup>9</sup>

Meanwhile, the activities of the College had been extended to other fields with the introduction of a series of historical works in the *Analecta Franciscana*,<sup>10</sup> and a series of ascetical works, the *Bibliotheca Franciscana Ascetica* (rightly introduced by a critical edition in 1904 of the Writings of Saint Francis).<sup>11</sup> With the approach of the seventh centenary of the Franciscan Order, 1909, the need was felt for the more scientific study of the Order's history and particularly for the founding of a review that would communicate that history on a scientific level.<sup>12</sup> The result was the founding in 1908 of the *Archivum Franciscanum Historicum*, long since acknowledged as the embodiment of the best principles of historical method.<sup>13</sup>

While the work of editing the so-called *Summa* of Alexander of Hales was continued and climaxed in 1948 with the publication of the fourth volume and the accompanying monumental study of Father Victorin Doucet on the problems of authorship of the *Summa*,<sup>14</sup> attention was also turned to the preparation of a critical edition of the writings of John Duns Scotus. In November, 1923, Father Bernardin Klumper, Minister General, summoned to Rome Fr. Ephrem Longpré from the College of Quaracchi, to bid him investigate the possibility of such an edition and begin gathering

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gether with the *Prolegomena* of Fr. Victorin Doucet on the problem of authorship and sources.

<sup>9</sup> The *Glossa* of Alexander on the *Sentences* of Lombard forms tomes XII-XV (1951-57) of the *Bibl. Schol. Franciscana*. The *Liber Sententiarum* itself was critically edited in the first four tomes of St. Bonaventure; this was revised and published separately in two volumes, 1916; a third edition, completely revised, is in the course of preparation.

<sup>10</sup> Begun in 1893; the last volume (tom. X) published in sections between 1926 and 1941 contains the mediaeval Legends of St. Francis.

<sup>11</sup> This was the work of Fr. Leonard Lemmens, Franciscan historian; eight small volumes make up the series, with some further publications projected, e.g., the sermons of Matthew of Aquasparta.

<sup>12</sup> Cf. encyclical letter of Minister General Dionysius Schuler, "De studio historiae Ordinis," in *Acta O. M.*, 25 (1906), pp. 162-63; this is partly repeated with the program of the *AFH* in tom. 1 (1908), pp. vi-vii.

<sup>13</sup> Cf. Letter of congratulations to the editor, from Min. Gen. Augustin Sépinski, in *AFH*, 50 (1957), pp. 3-6; the editors have undertaken the task of preparing an index of the first fifty volumes.

<sup>14</sup> The fourth part of the *Summa*, which is the work of William of Melitona and based on his *Quaestiones*, St. Bonaventure, etc., is still to be published.

materials.<sup>15</sup> This move took more definite shape in 1927, when the General Chapter at Assisi requested the establishment of a special Commission at Quaracchi for such a critical edition,<sup>16</sup> which request was carried out in August of the same year by the new Minister General, Bonaventure Marrani, who named Fr. Longpré first prefect of a new Commission. For reasons which need not be mentioned here, the Commission was removed to Rome in 1938 and placed under the charge of Fr. Charles Balic.<sup>17</sup> Since then this Commission has published four volumes of the *Opera Omnia* of Scotus, using the facilities of the Vatican Press.<sup>18</sup>

The vacancy thus left at Quaracchi (a new wing had been built in 1928-1929 to house the Scotus Commission) was soon filled by a new group, the *Commissio Bernardinana*, instituted March 14, 1940, by the Minister General Leonard M. Bello. This group, which had originally been formed within the Tuscan Province of the Ss. Stigmata, thus began the critical edition of the *Opera Omnia* (*Latina*) of Saint Bernardine of Siena, of which five volumes have appeared to date, and two more are scheduled to appear this summer.

Thus there are at Quaracchi at present three distinct commissions: the theological commission, otherwise known as the *Commissio Alexandrina*, engaged in the publication of scholastic texts of the early Franciscan School; the historical commission, which controls the publication of the *Archivum Franciscanum Historicum*, as well as the *Analecta Franciscana*; and that devoted exclusively to the works of Saint Bernardine. The printery of the College is charged with the by no means easy task of printing the work of these commissions, yet finds time to print the *Acta Ordinis Minorum*, as well as (in times past) the *Biblioteca Bio-Bibliografica della Terra Santa*, and to oversee the modern republication of the *Annales Minorum* of Luke Wadding, Franciscan ceremonials, missals, breviaries, etc.<sup>19</sup>

<sup>15</sup> Cf. P. Robert, O.F.M., "Les Franciscains canadiens et les études médiévales," in *Chronique Franciscaine du Canada*, II (1941), p. 76.

<sup>16</sup> *Acta capituli generalis . . . 1927 celebrati* (Ad Cl. Aquas, 1928), p. 40; P. Robert, *art. cit.*, p. 77.

<sup>17</sup> "Pour des motifs d'ordre administratif" (P. Robert, *art. cit.*, p. 80); cf. *Acta O. Min.*, 57 (1938), p. 233; 58 (1939), pp. 22 ff.

<sup>18</sup> Tomes I-II, 1950; III, 1954; IV, 1956. Cf. also the *Relationes* of the Commission, Rome, I (1939), II (1941).

<sup>19</sup> Cf. reports in the *Acta O. Min.*, 74 (1955), pp. 156-58; 76 (1957), 168-171.

## 2. Colegio del Cardenal Cisneros, Madrid (1914).

The seventh centenary of the Order had re-awakened the historical interest of the friars and called forth the establishment of the *Archivum Franciscanum Historicum*. The seventh centenary of the visit of Saint Francis to Spain saw the friars there equally conscious of their historical heritage and anxious to undertake its study in a scientific manner. This, plus the ideal established by the *A. F. H.*, gave rise in 1914 to the institute or Colegio of Cardinal Cisneros, Madrid, and the founding of the historical review the *Archivo Ibero Americano*. Much credit for this project must be given to Fr. Atanasio Lopez (1876-1944),<sup>20</sup> who wrote the first article, on the voyage of St. Francis to Spain.<sup>21</sup> The new review did not conflict with the *A. F. H.*, since it took as its peculiar scope the study of "what the Franciscans have done for the glory of God and the propagation of the Gospel, in the service of the Church and Fatherland, for the culture of all branches of human knowledge, and for the good of the people of Spain and Portugal, and the republics of America, and the missions of Africa, Asia and Oceania."<sup>22</sup>

In 1924, the institute had the joy of moving into a house exclusively for such work, with proper scientific facilities, etc. Unfortunately, however, on July 20, 1936, the loyalists (*sic*) set fire to the place, with total loss of its library, collection of archive material, etc. By 1939, when order was restored, only two of the old staff survived, the rest having suffered martyrdom or dispersal. Nevertheless, the General Chapter of that year requested the renewal of the work and the re-undertaking of the *Archivo Ibero-Americano*. Restoration was begun, a new house inaugurated December 27, 1940, and the *Archivo* appeared in a new series in 1941, with Fr. Lino Gómez Canedo as editor.<sup>23</sup>

## 3. The Pontificium Athenaeum Antonianum, Rome (1926).

It is rather arbitrary to introduce the College of Saint Anthony at

<sup>20</sup> Cf. *The Americas*, I (1944-45), pp. 486-89.

<sup>21</sup> "Viaje de San Francisco a España," *Archivo Ibero Americano*, I (1914), pp. 13-45, 257-289.

<sup>22</sup> Program as given in *Archivo Ibero Americano*, I (1914), p. 6.

<sup>23</sup> Cf. the long account given in *Arch. Ib. Am.*, Segunda Epocha, I (1941), pp. 9-28. The Colegio is housed at Joaquín Costa, 36, Madrid; Fr. Archangelus Barrado is present editor of the *AIA*.

this point, yet it did not undertake any organized scientific publication until the appearance of the *Antonianum* in 1926. Established in 1890 for the training of lectors in the ecclesiastical sciences,<sup>24</sup> the college was raised to the rank of a Pontifical University on May 17, 1933. Meanwhile, it had become the center of research, though certainly not on the same organized level as the Collegio of Quaracchi. Apart from the *Antonianum*, a scientific quarterly of the professors, etc. (1926-), the Ateneo has sponsored some twelve volumes of the *Spicilegium Pont. Athenaei Antoniani* (1938-1958), made up mostly of the publication of mediaeval texts; nine volumes of studies called the *Bibliotheca Pont. Ath. Ant.* (1947-1958), including the Acts of several congresses; eight or more of *Studia Antoniana* (1948-), chiefly more important dissertations; and other works.

Besides being the seat at present of the Scotus Commission (see above), the Ateneo is also the center of the International Marian Academy, and of the Franciscan Marian Commission. The former is not strictly speaking a Franciscan project alone, but the work of preparing for and publishing the results of three international Mariological Congresses has fallen to its lot (Rome, 1950; Rome, 1954; Lourdes, 1958). In addition to the proceedings of such congresses, it has seen to the publication of a great number of volumes in Mariology, both from a speculative as well as from a historical viewpoint; while the Franciscan Marian Commission has its own *Studia Mariana* containing the proceedings of Franciscan Marian Congresses in various countries.<sup>25</sup>

#### 4. Institutum Biblicum Franciscanum, Jerusalem (1927).

Erected at the Convent of the Flagellation, Jerusalem, by a decree of the Minister General, Bonaventure Marrani, November 19, 1927,<sup>26</sup> this Institute is really an extension for biblical studies of the Ateneo Antoniano at Rome. It had been opened twice before, 1903, and 1923, with only temporary success. Enriched today with

<sup>24</sup> Cf. Letter of Min. Gen. Bernardin Dal Vago, Nov. 12, 1883, in *Acta O. M.*, 2 (1883), 173s., and *Annuario O.F.M.*, II (1956-57), pp. 40-41, 49-51, and 354-56.

<sup>25</sup> *Annuario*, ed. cit., pp. 357-61.

<sup>26</sup> *Annuario*, p. 53; incidentally, no official notice of this seems to have appeared in the *Acta Ordinis*.



an excellent library and an archeological museum, it offers two years of biblical studies for advanced students, providing them with special courses in textual criticism, biblical languages, history and archeology, together with actual field-trips to biblical locations. Its staff and students have produced some excellent studies, particularly on Mount Nebo, Ain Karim, and Bethlehem.<sup>27</sup>

### 5. The Franciscan Institute, St. Bonaventure, N.Y. (1943).

The first American scientific institute among the Friars Minor traces its origin back to a faculty of Franciscan studies existing at St. Bonaventure University (Allegany, N.Y.) from 1935. With the coming of Fr. Philotheus Boehner to the campus in 1939 and the summer courses he gave in 1940-42, plans matured into a Franciscan Institute in 1943, which would have as its aims the scientific instruction of students in the Franciscan School of theology, philosophy, and history, the formation of lectors and masters, and the publication of Franciscan Scholastic works.<sup>28</sup> Already in 1941, *Franciscan Studies*, which had previously appeared in irregular monographs, began to be published as a quarterly scientific journal. Gradually the series of publications grew, so that today its listing includes some thirty-five scientific works, texts, etc., in five distinct groups: philosophical, historical, theological, missiological, textual; plus some fifteen works of a more popular and spiritual nature, together with the Franciscan spiritual review, *The Cord* (1950-). The statutes of the Franciscan Institute were given official approval in 1948, when it was raised to the status of a *Studium Generale* in the Order and given the power to grant the *Lectoratus Generalis*.<sup>29</sup> Other academic degrees are given through the University of St. Bonaventure.

### 6. San Francisco el Grande, Madrid (1943).

This historic convent of the Order, founded in the thirteenth century, does not contain a Franciscan center of research, as far

<sup>27</sup> Listed in the *Annuario*, pp. 362-64, including the annual: *Studii Biblici Franciscani "Liber Annus,"* 8 vols. (1951-59).

<sup>28</sup> Cf. I. Herscher, O.F.M., "History of St. Bonaventure University," *Franciscan Studies*, 11, nn. 3-4 (Sept.-Dec. 1951), p. 402.

<sup>29</sup> *Acta O. Min.*, 67 (1948), p. 201.

as I know. Yet, since it is the seat of the publication staff of *Verdad y Vida*, it merits mention. This quarterly was founded in 1943, not in opposition to the *Archivo Ibero Americano*, but to meet the need of a periodical that would embody doctrinal investigation as opposed to the purely historical character of the *Archivo*.

#### 7. Academy of American Franciscan History, Washington (1944).

The second American Franciscan center of scientific research owes its existence to the farsightedness of Fr. Matthias Faust, Delegate General for North America during the second World War. Its scope and purpose was and is to discover and assemble documents and books of Franciscan interest, to compile a complete bibliographical index of American Franciscana, to edit and publish documents and to issue original historical works.<sup>30</sup> Its official organ is *The Americas* begun in July, 1944.

Housed at first in Holy Name College, under the direction of the late Fr. Roderick Wheeler,<sup>31</sup> it was moved to Bethesda, Maryland, in 1946, and will soon acquire a newer location. The work of its staff has included the writing and/or publication of documentary, bibliographical and historical works, and in 1955 its program was expanded to initiate a series of editions or re-editions of "Franciscan Classics," principally works of extraordinary historical value written by Friars Minor.

Professor Herbert E. Bolton, famed for his own studies in the field of history, has said: "One of the most important steps in the promotion of Western Hemisphere history and international understanding was the founding of *The Americas* magazine and the Academy of American Franciscan History . . . a distinguished achievement."<sup>32</sup>

#### 8. Dun Mhuire, Killiney, Co. Dublin (1945).

The Fortress of Mary (Dún Mhuire) is the appropriate name given to the house of Celtic and Franciscan studies instituted by the Province of Ireland at Killiney in May, 1945. Its establishment,

<sup>30</sup> *The Americas*, 1 (1944-45), p. 112, as quoted from *Fran. Studies*, 4 (1944).

<sup>31</sup> Cf. *The Americas*, 15 (1959), pp. 303-04.

<sup>32</sup> In *The Americas*, 6 (1949-50), p. 361.

through the initiative and diplomacy of the Minister Provincial (now Bishop) Evangelist MacBride, answered the desire of the friars to undertake work on Irish history, language and literature, with particular attention given to Franciscan documents. The excellent fireproof library provides likewise a suitable location for the housing and preservation of the great collection of manuscripts formerly found at Merchants' Quay friary, Dublin, since their transfer from St. Isidore's College, Rome, in 1872.

Since the founding of the institute, the members of the staff have published about a half dozen volumes of philological editions of Irish texts, a large volume of Irish Franciscan documents of the seventeenth century, several booklets on Irish Franciscan history, and have edited a commemorative volume in honor of the tercentenary of the death of Luke Wadding. They have likewise contributed to various reviews and to the *Dictionnaire d'histoire et de géographie ecclésiastiques*. In 1958, under the editorship of Fr. Benignus Millet, they launched a new periodical entitled *Collectanea Hibernica*, an annual that will contain editions of documents of interest for Irish ecclesiastical history.

The house is for specialized work on Irish language and history, and (to the credit of the friars) is the only house of its kind under the auspices of any religious Order in Ireland. One of the chief motivating forces in establishing such a house was to continue the great tradition of scholarship, especially in these two domains, of the Irish Franciscans of the seventeenth century, Luke Wadding, John Colgan, Michael O'Clery, Hugh Ward, and Patrick Fleming.<sup>33</sup>

### 9. Institutum Biblicum, Hongkong (1945).

The Western world has no exclusive claim on Franciscan centers of research, since both China and Japan can point to groups of friars engaged in an apostolic type of research, the study and translation of the Scriptures into the language of the country. The first of these was erected at Peiping, August 2, 1945, to prepare a Chinese version. Because of war-time difficulties, the group was transferred to Kowloon, Hongkong, in 1948, and in 1950 acquired its

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<sup>33</sup> I am deeply indebted to Fr. Canice Mooney, O.F.M., director, who graciously furnished me material for these paragraphs.

own proper residence. Up to the present the whole of the Old Testament has been edited in eight volumes, together with the Gospels. As of Spring, 1958, the Epistles of Saint Paul engaged the attention of the European and Chinese priests that compose the staff.<sup>34</sup>

### 10. Institute of Oriental Studies, Cairo (1948).

As a bridge to the Moslem world as well as that of the Copts and other Orientals, an International Institute of Oriental Studies was erected at al-Gizah, Cairo, 1948. According to the original scope of the institute, it was to investigate Christian aspects of the East, the history of Christian missions, archeology, oriental liturgy, etc., and also undertake a study of Islamism, its origins, culture, philosophy, etc.<sup>35</sup> Apparently, the institute has accomplished part of this program in the publication of several monographs dealing chiefly with the Coptic Church and with Saint Cyril of Alexandria.<sup>36</sup> The Institute has been staffed by friars of the Tuscan Province of the Stigmata, who have charge of the Seminary of St. Cyril at al-Gizah.

Meanwhile, the Custody of the Holy Land had established a similar institute, "The Centre of Oriental Studies," at the friary of Muski, also near Cairo, in 1954. The purpose was largely to continue the monumental work of Fr. Jerome Golubovich, *Biblioteca bio-bibliografica della Terra Santa e dell' Oriente Franciscano*, and thus publish studies touching on all aspects of the cultures and civilizations of the East. Several volumes were published on the history of the Holy Land Province, the friars and the Greek Orthodox Church, etc., together with two numbers of *Studia Orientalia*.<sup>37</sup>

<sup>34</sup> *Annuario O.F.M.*, ed. cit., p. 59 (only official documentation?). Cf. also the firsthand information furnished by Fr. Bernardin Schneider, "Hong Kong Interlude," in *The Provincial Chronicle of St. John Baptist Province* (Cincinnati), 30 (1957-58), pp. 313-320.

<sup>35</sup> Letter of Min. Gen. Pacific Perantoni, in *Acta Ord. Min.*, 67 (1948), pp. 126-27.

<sup>36</sup> E.g., *Kyrrilliana. Spicilegia edita S. Cyrilli Alex. XV recurrente saeculo* (444-1944), Cairo, 1947; *Pachomiana. Commemoration du XVIème centenaire de S. Pacôme l'Egyptien: 348-1948*, Cairo, 1955; and the first (and last) number of *Aegyptiaca Christiana* (Cairo, 1957).

<sup>37</sup> *Studia Orientalia*, I (Cairo, 1956); II (1957). See vol. I, p. 285, for publications of the Centre. The first volume, it might be noted, is a memorial in honor of Fr. Golubovich and contains a well-rounded series of articles; the second, on the other hand, seems too much of a one-man show.



The third number (1958) is entitled: *Studia Orientalia Christiana* and carries the notice that the two institutes have been merged into one, to be called *Centro Francescano di Studi Orientali Cristiani*.<sup>38</sup> As the new title would indicate (and the new director, Fr. Gabriele Giamberardini, O.F.M. [former head also at al-Gizah], explains), emphasis is shifted more directly to studies on the Christian Orient and research on the theology, liturgy, history and archeology of the Eastern Churches; Islamism is touched on only in so far as it enters into the history or apostolate of the friars.

### 11. Institutum Biblicum, Tokyo (1956).

The work of the friars in translating Holy Scripture into the Chinese language has inspired a similar undertaking in Japan. Both received their impetus from Fr. Alfonse Schusenbergh, former Delegate General to the Far East. Begun on Easter Wednesday, April 4, 1956, under the direction of Fr. Bernardin Schneider, O.F.M., (Cincinnati Province), the Institute has already achieved a notable success in the publication of Genesis (December 1958). The staff, of Franciscans and several laymen, is now busily engaged in the historical and sapiential books of the Old Testament.<sup>39</sup>

These are, as far as I know, the only centers of research among the Friars Minor that fall within the scope of this paper. There are, certainly, centers of publication in several of the Provinces; e.g., the Studium at Paderborn, where the Lectors edit the *Franziskanische Studien*, or at München-Gladbach (*Wissenschaft und Weisheit*); yet I am sure that the editors themselves would not consider themselves members of a special institute of research. Hence with all due appreciation of their work we have passed them by.

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<sup>38</sup> *Presentazione* by the editor, page V. A large portion of the volume is given over to the Coptic Church, its celebration of Christmas, relation to the friars, etc., and concludes with a lengthy bibliography of Orthodox Coptic publications in 1957.

<sup>39</sup> Cf. B. Schneider, "Studium Biblicum Franciscanum Tokyo," in *Provincial Chronicle*, 27 (1955-56), pp. 395-399; and "First Annual Report of Director," *ibid.*, 30 (1957-58), 196-197; and Letter, *ibid.*, 31 (1958-59), pp. 265-66.

## *B. Friars Minor Conventual*

### 1. Collegio Internazionale, Rome.

On December 18, 1587, Pope Sixtus V founded the Collegium Romanum S. Bonaventurae, usually called the Collegio Sixtinum, to foster studies among the Friars Minor Conventual. The college continued to function until 1873, when it was closed by the laws of suppression. The Order was dispossessed of its buildings and its library incorporated into the National Italian Library. Later, in 1895, the Order was able to re-open a school, which was given approval by the Holy See in 1905, and raised to the rank of a Pontifical University June 13, 1935.

The staff of this faculty, in addition to its teaching, is engaged in various fields of research, particularly in Franciscan history. To this extent it can be termed a quasi-center of research.<sup>40</sup>

Connected with the Pontificia Facultas S. Bonaventurae, though not identical with it, is the *Miscellanea Francescana*, which serves as its official review, though it has a much wider field and a great number of outside contributors. This review was founded at Foligno in 1886 by Monsignor Faloci-Pulignani, was taken over by the Conventuals in 1931, and then became the official publication of the Faculty in 1936.<sup>41</sup>

### 2. San Giacomo, Rome.

The convent of Saint James, along the Tiber, is a research center on a higher level and in a more restricted field, since it is the residence and workshop of the two Fathers who are charged with continuing the labors of Fr. Conrad Eubel, O.F.M.Conv., on the history of the Catholic Hierarchy. Fathers Remigius Ritzler and Pirminus Sefrin, drawing mostly from the Vatican Archives, have just published (1958) the sixth volume of the *Hierarchia Catholica Medii et Recentioris Aevi: a Pontificatu Clementis PP.XII (1730) usque ad Pontificatum Pii PP. VI (1790)*.

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<sup>40</sup> I am grateful to Very Rev. Mathias M. Baran, O.F.M.Conv., Rome, for information furnished on this and other Conventual houses and works of research.

<sup>41</sup> Cf. *Miscell. Francescana*, vol. 36 (1936), p. 1.

### 3. Assisi and Padua.

A number of Fathers attached to the Sacro Convento and/or the Collegio Missionario Teologico do research work on what is left of the Archives of the Convento and in the Biblioteca Comunale of Assisi, which since 1870 houses the original library of the friars.

At Padua, in the Basilica of St. Anthony, is a very large and valuable library, especially of incunabula, which is still in the possession of the Franciscans. The friars attached to the Basilica as well as the staff of the Collegio Teologico of St. Anthony do much research therein.

#### C. FRIARS MINOR CAPUCHIN

##### 1. Editors of Saint Lawrence of Brindisi (1926).

The action of Pope John XXIII, March 19, 1959, of raising Saint Lawrence to the rank of *Doctor Ecclesiae* and extending his feast to the Universal Church comes as the fruit of a long labor of love undertaken by the editors of the *Opera Omnia* of the Saint. Though the work of the Commission will be finished with the publication of the final volume of Indices and Vita, its work merits to be commemorated here.<sup>42</sup>

The first real attempt to edit the works of the "Doctor Apostolicus" was begun by Fr. Serafino da Udino, but his efforts were interrupted by the First World War. Credit for beginning the work in earnest goes to Fr. Vigilius a Valstagna, Minister Provincial of Venice, who appointed a group of editors in 1926: PP. Geminianus a Castagna, Natalis a Rosà, Vincentius a Magredis, John Chrysostom a Cittadella. When Fr. Vigilius was later prevented from having the immediate direction (he was Apostolic Preacher, Minister General, and then Bishop of Carpi), Fr. Angelico of Enego was the chief editor; yet even as bishop Fr. Vigilio did not cede the privilege of reading the final proofs. The first volume, the *Mariale* of

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<sup>42</sup> A more definitive history of the Commission will be provided in the forthcoming commemorative volume of the *Collectanea Franciscana*—numbers 2-4 of this year will be devoted to Saint Lawrence, who was born in 1559. Cf. the Encyclical letter of Min. General Clement [Neubauer] of Milwaukee, in *Analecta O.F.M.Cap.*, 63 (1947), pp. 109-27. I am again in debt to Father Servus [Gieben] of Saint Anthony's for this short sketch, as well as for the booklet cited in note 43.

St. Lawrence, appeared in 1928; the last, vol. X, part II, in 1956; a total in all of fifteen quarto volumes.

## 2. Institutum Historicum, Assisi-Rome (1930).

The renewal of religious life after the upheavals of the nineteenth century was usually accompanied by a new interest in studies, in the spiritual and intellectual history of an Order, etc. With the friars, however, this usually took the form of individual study and work (Quaracchi was perhaps an exception) until more modern times, when centers of research have become more frequent. So it was among the Capuchins until 1926, when the first steps were undertaken to establish a house of common research. These preliminaries resulted in the International College of Writers founded in 1930 at Assisi under the presidency of the famous Father Cuthbert [Hess] of Brighton, and the inception of the important quarterly review *Collectanea Franciscana* under the editorship of Fr. Amadée [Teetaert] of Zedelgem.<sup>43</sup>

After ten years, however, it was decided to move the collegium to Rome: "Ten years' experience showed that for the fruitful pursuit of scientific research it was not sufficient to have merely a quiet locale and the surroundings of venerable traditions. . . . Rather, to obtain more advantageous means of scientific work, it was felt more useful to move to a place where libraries, museums and more direct contact with other experts in the field, etc., would render such labors easier and more fruitful."<sup>44</sup> Hence, in November, 1940, the Assisi group was brought to Rome and established at the General Curia of the Order. Eventually it was given the name it bears today: *Institutum Historicum Ordinis Fratrum Minorum Capuccinorum*; and in 1933 and again in 1941 a series of general norms for work was drawn up and approved for the Institute and its various sections.

These statutes set forth the scope and goal of the Institute, and it is well to repeat them summarily here: 1) to edit a quarterly (already begun in Assisi) which would contain articles and smaller pieces on Franciscan doctrine and history (with a much wider scope

<sup>43</sup> Cf. *Institutum Historicum O.F.M.Cap. Vigesimo quinto expleto anno ab eius fundatione* (1930-1955), Roma, 1955, pp. 18, 46-50.

<sup>44</sup> *Ibid.*, p. 21.



therefore than the *Archivum Fran. Historicum*), a chronicle of important events in the Order, and a bibliography of things of Franciscan interest. The bibliography in particular is of greatest importance for Franciscan scholars; in fact, it proved of such value (and length) that since 1941 it has been issued as a separate volume every second or third year. There seems hardly a book or article on Saint Francis and his Orders that escapes the notice of the editors; and for this painstaking work all Franciscan scholars and many others must indeed be grateful. 2) To edit some of the early accounts of the Capuchin foundation, a series called *Monumenta Historica O.F.M.Cap.*, some eight volumes of which have appeared since 1937, and to which many more will be added in the course of time. 3) To provide for a series of works on or of Franciscan-Capuchin spirituality and history, in two sections: one, ascetic-mystical, to embrace more particularly classics of the past; the other, historical, to contain monographs on the Order or on individual friars. The first series contains four volumes; the second, some seventeen. 4) Lastly, but not last in importance, to gather a *Capuchin Bibliography*, a vast collection of material on the history and work of the Order (e.g., to list and describe all published and unpublished works by Capuchins or about the Order in any way), provide for the results of such investigations a center of documentation that would be available to all scholars, and eventually publish a scientific bibliography.<sup>45</sup>

The Institute shares with the International College of Saint Lawrence an immense and well-organized library (under the direction of Father Sylvester of Dubuque), a large Franciscan Museum, and a good-sized collection of photostats and microfilms.

### 3. Linguistic Institute, Colombia, 1933.

In quite another field the Capuchin missionaries of South America have made a name for themselves in the "Center for the Investigation of the Native Languages and Customs of Colombia."<sup>46</sup>

<sup>45</sup> *Ibid.*, pp. 23, 25-40. The Bibliographical Commission among the Friars Minor at Quaracchi (mentioned on p. 40) did not have a very long life.

<sup>46</sup> Cf. "El Centro de Investigaciones lingüísticas y etnográficas de la Amazonia Colombiana," in *Estudios Franciscanos*, 49 (1948), pp. 322-25; and "De Instituto pro investigatione linguarum morumque populorum indigenarum, in Missione de Caquetá erecto," in *Anal. O.F.M.Cap.*, 64 (1948), pp. 155-56.

Years of mission experience and linguistic difficulties after the founding of the Capuchin missions of the valley of Sibundoy (Colombia) in 1896—where the natives speak no less than fourteen different languages and sixty dialects—inspired the erection in 1933 of a scientific institute for the study of the languages and customs of the people. The *Centro* or institute, founded by Fr. Marcellino of Castellví, of the Province of Cataluna, has met with marked success in classifying the languages met by the missionaries, in studying folklore, etc., and in publishing several studies on a scientific level. The Interamerican Congress of Catholic Education, meeting at Bogotá in June 1945, named it the International Center for the Scientific Study of Native Cultures; and its methods have been adopted in other South American countries.

With this we bring to a close the historical section of our survey, with due apologies to any Franciscan center of research we may have neglected in our own research!

## PART II

### THE IDEALS OF RESEARCH

While it is not our place here to judge whether any or all of these centers of research actually attain the ideals proposed in their founding, it is not foreign to our subject to discuss the ideals of a research center in the abstract—with some reference to actual places and conditions. We shall consider here only the research center in the strict sense; namely, where the staff forms a real collegium of collaborators who in joint effort seek to attain a common end. We shall try to keep the remarks as objective as possible, for scientific reasons (since this is not a sounding-board!). Besides, these few pages will not likely change actual situations in any way!

### The Locale

Franciscan centers of research, as far as personal experience with some of them reveals, are not usually located in sumptuous surroundings, nor should they be, given the nature of Franciscan poverty. At the same time, they ought to be such as will prove adequate to the purpose of the work assigned and therefore equipped

with the necessary means of scientific work. Poverty no more than piety dispenses with technique on the level of true research! At the same time, the locale or surroundings, etc., should be the subject of careful choice, consideration being given to the human lives of the friars who are to work and work hard at the labors of the institution.

The *physical* setup ought to be cheerful, if only in the interest of the morale of those concerned, and such as will provide a modicum at least of privacy and quiet, under healthy conditions! Reason and experience should show that students find poor living conditions anything but conducive to productive and creative activity. There are exceptions, but the majority of men will not be able to do their best when, for example, the climate is such as to prove generally detrimental to health or depressing to the spirit!<sup>47</sup>

Practically, too, the question might be raised—and has been raised—whether it is better for a research center to enjoy an independent existence or be attached to a larger community in some way or other. The answer will vary, no doubt, with historical circumstances, local conditions, etc. Thus when the College of Quaracchi was established as a separate community directly under the General of the Order, this was done with the thought that such a setup was best under the circumstances.<sup>48</sup> On the other hand, the Historical Institute of the Capuchins finds its tie with the College of St. Lawrence of tremendous advantage—in the shared library, etc.; in like manner, the Franciscan Institute at St. Bonaventure University has found mutual help in its relations with the University itself. Such union reduces the amount of personnel needed, e.g., in maintaining a chapel, kitchen, door, etc.; it means some saving financially; and above all, it would seem, it provides a wider

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<sup>47</sup> A complaint voiced from the very beginning against the location of the Collegio di S. Bonaventura at Quaracchi has been the rather unhealthy humidity of the area. Cf. V. Meneghin, *op. cit.*, p. 372 (letter from Quaracchi, 1878): "Abbiamo passato sufficientemente bene l'inverno in Quaracchi molestati un poco da infreddazione per la troppa umidità di quest' aria si bassa." Also pp. 401; 412. See also "Relatio de possibili translatione Sedis Collegii S. Bonaventurae ad Claras Aquas," *Acta Capituli Generalis* . . . 1957 (Roma, 1957), p. 264. Nevertheless, it was decided at this Chapter to retain the location of the College because of the *nomen celeberrimum* of Quaracchi. The arguments are frankly not very convincing.

<sup>48</sup> V. Meneghin, *op. cit.*, p. 157.

interest and some outlets for members of the research center who might otherwise become bogged down in a more narrow and closed milieu. Such close attachment, of course, would not be needed (from the viewpoint of morale) when members of the staff are also connected somehow with universities or have enough outside scientific contact, etc., to prevent narrowness and ennui.

All this points to the important place the *intellectual and scientific environment* can and does play in the life of a center of research. This was mentioned above as the actual experience of the Capuchin founders of the Historical Institute: that, despite the quiet of Assisi and the venerable traditions attached to the town and the Umbrian countryside, such environment did not prove the best for scientific work.<sup>49</sup> Hence the decision to move the center to Rome, where (judging from results) it had produced much better work. Any such center, for example, is hardly able to depend on its own library alone for materials, new discoveries, references, etc.; therefore, it needs to be in such a place that it can have access to larger libraries, and perhaps thereby come into contact with others engaged in the same or like research and receive added stimulus. Certainly, several of the Franciscan centers are in such a happy situation and benefit by it; one or the other, however, is far less fortunate.

### The Personnel

Life in a research center is by no means a sinecure or as easy as many confrères might imagine! Here I have reference more directly to such a center in the full and proper meaning of that term, where *teamwork* is the key to its activities. As a result, a collaborator in any such institute is bound to practice, or he is a failure as a member, a great amount of self-sacrifice! He is there as a member, therefore for the work of the particular group or body of scholars, and not primarily for his own peculiar undertakings or projects. He should be given some time indeed for these, lest he lose the stimulus these provide. (The anonymity that was once a rigid rule at Quaracchi itself was detrimental in some ways to initiative.) But as a general rule, he must see himself and act as a member of a commission, and often sacrifice what he himself

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<sup>49</sup> *Institutum Historicum, etc.*, p. 21 (see note 44 above).



would like to do to accomplish that appointed for him. This attitude supposes a solid foundation in obedience and the religious virtues, or else conflict in one's self and/or with one's colleagues will arise.

Such a spirit of sacrifice may often be put to the test likewise in the very drudgery often inherent in the work to be undertaken. But this is not peculiar to a research group only, but to all scientific research. How much there is behind the scenes in any research project that is not so immediately apparent! We have only to think of the remark of the famous Jesuit Cardinal Ehrle to realize how this can be true of all scholarly work: "Three days is not too long to spend on one footnote!"<sup>50</sup> And I can attest that the *Non invenimus* in the footnotes of the scholastic publications of Quaracchi is usually the last resort after much search—with sometimes subsequent chagrin when the citation is found quite accidentally after the work has gone to press!

The monotony often inherent in such work, whether of editing or of making bibliographies or of translating Holy Scripture, etc., is best relieved, I believe, by the opportunity of some outside yet cognate work, such as teaching. This, unfortunately, is not always possible, but the intellectual stimulation teaching provides would *a priori* and theoretically at least—and practically too, I should say) make a better scholar out of a good one! The opportunity to participate in learned conventions (FEC meetings!), to assist at lectures, etc., ought to form part of the life and program of members of such centers, if only to avoid stagnation!

Here (more or less at the suggestion of others) we might interject a note or two on the place of Americans in such centers of research. We must not only glory in the work that our European confrères are doing in the sphere of research (and therefore in the apostolate to the intellectuals), but manage to make our own contribution as well, both in Europe and in our own country!

Certainly more than one center of research abroad has felt and feels the need of English-speaking members on its staff, and often-times must lament the fact that it does not succeed in obtaining

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<sup>50</sup> J. Pelster, "Heinrich Denifle O.P. und Franz Ehrle S. J. in ihrer Bedeutung für die Erforschung der mittelalterlichen Scholastik," in *Scholastica ratione historico-critica instauranda* (Roma, 1951), p. 52: "Drei Tage Zeit aufgewandt für eine wichtigere Anmerkung, ist nicht zu viel."

them or more often in retaining them. This is not, perhaps, owing to the lack of trained men among American or other English-speaking Franciscans (though proportionately indeed our Provinces have far fewer scholars than those of Europe!), but rather to conditions abroad that do not appeal greatly to the American temperament. How this can be remedied, if at all, is not for me to say. Americans can be and are fine foreign missionaries, amid great hardships, yet too often they find the European regime detrimental to health, whether because of the less active nature of the life, the food, the environment . . . On the other hand, it may be just as hard for a northern European to adjust to life in a more southern zone. Whatever be the cause, let us hope somehow a remedy can be found, so that Americans may do their share in such work—to the benefit of the prestige of our own Provinces!

How do we in the United States compare with our European confrères on the level of scientific work? I hardly need answer that question here, since it is rather self-evident that we Franciscans have not achieved that level, save in very few instances. Often, likely, this has its roots in a different sense of values: for example, in a country like Belgium, more prestige is attached to the priest who is a teacher (on almost any level) than to one who is primarily a pastor of souls (to the detriment, it is said, of parish life); the American cleric is far more inclined to see the pastoral life as *the* great ideal of his priesthood and to reckon teaching and research as not too precisely a type of priestly work. A little more balance on both sides of the Atlantic might well be in place.

Yet the problem goes even deeper, since it is bound up with the far greater problem of intellectualism and the tendency toward anti-intellectualism in the Church of the United States. Much has been said of this in recent years, especially after the just observations of Monsignor John T. Ellis. Certainly it bodes ill for the Church and for the Order unless the problem is faced and some solution attempted.

For us, who delight in claiming our apostolate is to all men (as the history of the Order does prove!), this task has very definitely an apostolic aspect. There is such a thing as the apostolate of the mind, whereby we serve Christ and the Church by bringing the Gospel to the intellectual, whether directly or indirectly, through

writings, publications, and scientific research. Practically, one has but to look at the subscription list of *Franciscan Studies*, for example, or the constant orders that come to the Franciscan Institute, or to Quaracchi, from non-Catholic sources, from colleges, universities, scholars, to know that Franciscanism and Franciscan research appeal to them. Yet, if it is to make the impression we really desire, our work, our research, our publications of a scientific nature, must be "tops" or they are worthless or even harmful in the long run. Pretence of scholarship makes no appeal and has no effect. If then what we have to give is worthwhile (and it is), it is also worthy of our best in the manner of presenting it.

It is short-sightedness then to think that giving friars the opportunity and leisure for research in any field, for scientific study, writing, and publishing, is sacrificing men that are needed in the active apostolate. Their work itself is a form, however seemingly remote and disengaged, of the apostolate of the Order. It is an attitude likewise that tells on the community itself. It is not the busy pastor or the preacher (saving their reverence) who is going to supply the solid basis for our own religious life, but those scholars rather who probe and define Franciscan ideals, who seek in Franciscan history the lessons the past can give to the present, who go back to the wellsprings of our inner life and bring forth things both old and new.<sup>51</sup> And if the research scholar himself sometimes needs to be lifted up to new zeal in his work, let him think of what St. Jerome has written (whose own works have had influence for fifteen hundred years): "Liber manet, homines praeterierunt."<sup>52</sup> "Ad libros provoco, ad memoriam in posteros transmittendam. Loquamur scriptis."<sup>53</sup>

<sup>51</sup> What Cicero said centuries ago: "To be ignorant of what happened before you were born, is to live the life of a child forever" (*Orator*, 120), was translated into hardheaded facts by the Rockefeller Foundation some years ago in discussing postwar world leadership: "Particularly, we must rely on the humanists—the historians, the philosophers, the artists, the poets, the novelists, the dramatists—all those who fashion ideas, concepts and forms that give meaning and value to life and furnish the patterns of conduct. It is they who really construct the world we live in." Significantly, these words were quoted by Dean Howard M. Jones of the Graduate School of Harvard, at the inauguration of the Academy of American Franciscan History (cf. *The Americas*, I, 1944, p. 165).

<sup>52</sup> Epist. 130, n. 19 (PL 22, 1123).

<sup>53</sup> Epist. 50, n. 4 (PL 22, 515).

### The Work

But to return to our main theme, for one last point: on the work done in such centers of research; not the particular work itself, but rather its organization and continuity.

We can take it for granted that if it is a true college of scholars, such a center will avail itself of the best of scientific methods in the work it endeavors to accomplish. Otherwise, it is wasting its time. To publish slipshod work, to be satisfied with the mediocre, bears no other fruit than to detract from the Order and the Church. Sometimes it is necessary to insist on such ideals even in the face of authority. Poor (and glorious) Father Fidelis da Fanna, who began the edition of St. Bonaventure and the College of Quaracchi, might well be cited as an example, since he had to insist even to the Minister General of the Order that the edition had to be absolutely scientific, or else it would possess no real value.<sup>54</sup>

Such seeming delays, the result of painstaking effort, may also arise from the need to achieve proper organization of material at hand. Certainly, a research center as much as an individual scholar must work rather at leisure, taking time to arrange the material gathered by its members and organize it according to modern methods. Here the Capuchin Historical Institute seems to have an advantage, as far as I know, in the vast amount of material gathered and in its adequate collation and arrangement in large file drawers, etc.<sup>55</sup> By hearsay I am told that the *Institutum Historicum* of the Society of Jesus in Rome can hardly be surpassed in the methods it employs to organize and house its material.

Organization of material is necessary in a research center for another reason beyond immediate use; namely, for continuity of work. If teamwork and "togetherness" is the key, so to speak, of the labors of the staff, so continuity is the key to the institute itself. It is not intended to be and cannot be dependent on one man for its very purpose supposes that it will survive its individual collaborators and that their successors will be able to carry on the work. Where this is lacking, even the best of work undertaken may come to a sudden halt with the death of one man.<sup>56</sup> Hence a center

<sup>54</sup> V. Meneghin, *op. cit.*, pp. 74ff., 120ff.

<sup>55</sup> Cf. *Institutum Historicum, etc.*, pp. 37-39.

<sup>56</sup> An example of lack of continuity (and perhaps of support on the part of



of research usually possesses in some form or other (the more organized and arranged the better) the acquisitions of the past; e.g., a file on manuscripts examined, a "morgue" on past friars, historical events, bibliographical data, etc. If it does not, either through lack of personnel, or because of out-dated methods, its efficiency is likely quite impaired.

Many other problems and aspects of Franciscan centers of research might probably be touched on which we have overlooked; e.g., the important factor of publishing, advertising, selling, such "Communications" on a scientific level. But let these few pages suffice to illustrate what has been done and is being done by Franciscans today in the field particularly of history and Holy Scripture. The results of their work may not always be immediately apparent, yet history itself will prove their worth.



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superiors) is to be found in the work of Fr. Domenico de Gubernatis (d. 1690) and the *Orbis Seraphicus*. Cf. A. Chiappini, "Orbis Seraphicus: a Bibliographical Note," *The Americas*, 8 (1951), pp. 77-81.

## CREATIVE WRITING AND THE SEMINARIAN

RALPH THOMAS, S.A.

Let us say that a piece of writing, whether or not we describe it as "creative," consists of *something written by someone about something to someone*. Such a process has four terms: 1) the someone writing (e.g., the poet); 2) the something written (e.g., the poem); 3) the something written about (reality); and 4) the someone written to (the reader).

To analyze each of these elements of the writing process enables us to gain some understanding of how multiple and varied this process can be. To place emphasis on one or the other of these elements is to make a judgment on what we consider the primary aim of writing.

Some there are who emphasize the role of the writer. The element of personal creation, discovery, and imagination is seen as predominant. The writer brings forth ideas which did not exist as such before and causes them to exist psychologically and verbally. It is the author as creator who is important.

Others place the emphasis on the thing written—the product, the production. This *thing*, which has a kind of a existence of its own, is the important object of study according to its four constitutive causes. It may become an object of contemplation.

A third group, sometimes called Aristotelians, give writing an objective emphasis in reality. They see the control in the real world and writing in terms of a conformity to, or a re-expression of, objective reality.

There are others who place the emphasis on the reader. Written things exist primarily to transmit ideas to a reader. The importance of writing is its instrumentality as communication.

In this paper we shall consider each of those elements as of importance according to the particular kind of writing in question. Certain types of writing by their nature place emphasis on one or the other of the above elements. Studying a poem for example dif-

fers from studying a philosophical treatise. A poem deals with individual things as such; a treatise deals with universal or abstract facts. A poem presents a reality. To read a poem is to contemplate this reality and all its parts. Archibald MacLeish suggests this distinction when he says "a poem does not *mean*, but *is*."

Furthermore, the poem differs from scientific speech, because the latter is objective in reference. The writer of a treatise in chemistry lets the experimental facts about salts, acids, etc., guide the reader. The poet lets *what he has constructed* guide you. Nor is the interest in the addressee—as in a sermon, nor in the speaker himself—as in the confession made to a psychoanalyst, nor in the process of speaking itself—as in a clever *tour de force*.

### Division of Writing

A somewhat satisfactory division of writing, therefore, may be made into 1) writing in the strict sense—namely, those works, such as the poem, the novel, and the drama, which have importance as constructs, even apart from their meaning; 2) writing in the broad sense—namely, those works such as historical writing, scientific treatises, newspaper reporting, in which the control and reference is primarily objective; and 3) a mixed type of writing—namely, certain essays, biographies, or even historical writings, which have a kind of reality as constructs but which are essentially objective in reference.

The distinguishing traits of what we have called creative writing in the strict sense are fictionality, invention, and imagination. It comprises imaginative constructs and is sometimes referred to as the art of literature. It is centered in poetry, the drama, and the novel. Such works, although having importance as communication, as expressions of the author's imagination and as imitations (in the Aristotelian sense) of reality, are eminently artifacts or literary products. They are created objects to be contemplated in accordance with the dictates of prudence.

Poetry consists in words so manipulated that a structure of sound is united to a structure of meaning to constitute a united thing. It is by the way in which he changes the shape of the universe passing through his mind, in order to make a form apprehended in things

shine upon matter, that the poet impresses his signature upon his work.

Things acquire their full stature when expressed. Unfortunate are the adventures which have never been narrated. Imagine, for example, the Trojan War without Homer, or Aeneas without the *Aeneid*; or even World War I without Sassoon or Remarque.

Drama differs from other literary forms in that it is intended to be acted on a stage before an audience. Just as poetry attains its full stature when it is read aloud, so too the play is complete when it is witnessed on the boards. Nevertheless, dramatic literature may be read with interest and profit. Some critics have suggested the following proportion in dramatic forms: Tragedy; Melodrama; Comedy; Farce. Contemporary motion-pictures and television have favored the melodrama, but traditionally the important drama has been tragedy and comedy.

### Tragedy

Tragedy has been defined by Aristotle as the imitation of an action which is serious, complete, and of adequate magnitude—in language embellished in different ways in different parts—in the form of action, not of narration—through pity and terror effecting the purgation of these emotions. When Aristotle wrote this definition, he seemed to be thinking most specifically of the *Oedipus Rex* of Sophocles. The action is concentrated on the search of the one who has brought the plague to Thebas and ends when Oedipus himself is finally unmasked as the guilty one. There is change of fortune, recoil, and discovery; there is the assumption of Sophocles that an ultimate order and justice exists in the universe. And the story is concerned, to a great extent, with casting light on the human condition in the face of a world which is mysterious.

How many tragedians have been able to produce a play adequately corresponding to Aristotle's definition? Apart from Aeschylus and Sophocles, it seems that only the author of the morality play *Everyman* and Shakespeare have measured up to the task. *Everyman* demonstrates that decline of worldly fortune is actually (or can be) a rise in heavenly fortune. *Macbeth* is the analysis of man's fall in moral terms. *Hamlet* is the landmark of the Elizabethan Age because it both points backward to the view of life of



Catholic England and forward to the skeptical post-Renaissance view of life. O'Casey's *Plough and the Stars* and *Juno and the Paycock*, Miller's *Death of a Salesman*, and Williams' *Streetcar Named Desire* are failures as tragedies because, among other things, instead of casting some light on the human situation, they portray human beings as helpless (and not too admirable) victims of the meaningless web of life.

### Comedy

Comedy has several characteristics which distinguish it from other dramatic forms. If, as Aristotle says, it deals with characters who are worse than ourselves, it attempts to persuade us not to be (or become) like them. The conservative comedian assumes the mores or customs of his age as normal and makes fun of the deviations by accentuating their incongruity. He makes as much use as possible of freedom of speech for purposes of satire. By way of release, he attempts to make fun of the serious, the solemn, and of those in high position. Whereas tragedy effects an adjustment to the incongruous in a tragic manner, comedy effects the adjustment by means of laughter. In the latter, therefore, the audience (or reader) must be more detached.

Among types of comedies, the medieval mystery comedies, such as *The Second Shepherd's Play*, present a combination of the sublime and the ridiculous. For some of us, they are perhaps too robust. I always imagine that the writers of the comedies often laughed at the sublime precisely because they loved and valued it so greatly. The comedies of Jonson and Moliere aim to cure persons who are misfits in society. Writers like Shaw, on the other hand, get most of their fun out of applying what they consider common sense to ideas where common sense is rarely applied, as for example to war in *Arms and the Man*, to society in *Pygmalion*, to evangelism in *Major Barbara*.

The term *fiction* means "something made up," that is something not true in the historical sense. Nevertheless, fiction, as understood in the literary sense, is not something purely and simply imaginary. It must maintain the illusion of reality. It must be convincing, representational, less strange than truth. Thus literary fiction lies

somewhere within the extreme boundaries of the prose narrative which serves merely for amusement or escape and the prose narrative which is an accurate document or case history.

The novelist or short story writer presents a cosmos of his own contriving. This cosmos should be *in se* consistent and should bear a relationship to the reader's experienced or imagined world insofar as the competent reader's world is expected to be mature, catholic, comprehensive. The *Weltanschauung* or view of life should be one, claims Eliot, which the critic can accept as coherent, mature, and founded on the facts of experience. Thus when one reads Dickens, the total world of Dickens with all its complexity imposes itself upon the intelligent reader. The correspondence (or contrasts) between the constructed world of fiction and our world of thought and emotion help us to perceive the vividness, intensity, and depth of life.

Contemporary writers are vastly improving the short story form. Interesting experiments are being tried by such artists as Faulkner, Eudora Welty, and Katherine Anne Porter.

### History and Expository Prose

The second large division of letters—namely, writing in which the reference and control is mainly objective, embraces historical writing, historical biography, and expository prose. If the author of such works is scientific and if there is a correspondence *between the meaning intended and the meaning conveyed*, an effective prose style should result. And since the majority of our textbooks are written in some expository prose form, every student will come in contact with effective expository prose.

Some of the basic elements of expository prose were developed by the Schoolmen and received further development, through the influence of Cicero, during the Renaissance. Bacon's essays are close to the style of the Scholastics. He proceeds by definition, division, analysis, repetition, illustration, comparison, and causes and effects. For the most part, however, Bacon treated abstract topics, such as Studies, Duty, and the like. A more versatile prose was developed by Dryden, Addison, and Swift. Narrative was frequently introduced. The prose of Samuel Johnson and the Great Victorians—

Newman, Ruskin, Pater, Huxley—is temporarily out of favor because of the length and variety of sentence structure, but they can all be read with profit and pleasure. If one is looking for a model for writing, he would be most likely to succeed by imitating current writers in the better magazines.

A third type of writing, which I have called “mixed,” would embrace such forms as the familiar essay, the feature article, and other forms which, though basically objective in reference, give the writer’s imagination considerable leeway. The popularity of the familiar essay has waned, but in past years among Catholic writers like Chesterton, Belloc, and Agnes Repplier this was a form wherein the author could entertain a reader and at the same time make serious observations on the deeper problems of life. The familiar essay in English enjoys a long tradition from Addison, Lamb, and Hazlitt and even today—particularly in British publications of dailies and weeklies—could find its way into popular print.

It is perhaps ironic to call the feature article—so basic an element of American magazines—imaginative. On four or five occasions, however, I have made an attempt to compare *Coronet* features with what the persons written about considered the objective facts, and found the resemblance very faint indeed. From the title, onwards through the lead, and to its abrupt conclusion, the feature has to catch and keep the reader’s interest. Titles such as “I lost fifty pounds in ten days” or “How to live to be a hundred” encourage readers of digests to turn to the appropriate pages, and if the lead is potent enough, to follow through.

A large portion of the commercial or trade writing today is similarly abrupt and exaggerated. In the wide-circulation magazines and on billboards fragments of advertising copy strike us like showers of rain. Ballyhoo which is based on the principle—give me profit or give me death—is built around catch-phrases endlessly repeated. One blurb is more important than a dozen novels.

Mass education together with the six thousand or more magazines published in our country has greatly increased the possibilities of communication by the written word. But the breach between what is dished out en masse and what is true and good appears to be wide. An example from the religious-writing field may suffice:

the works of Norman Vincent Peale, admittedly a third-rater by Protestant judgment, has been probably the most widely circulated religious communicator in recent years.

From the standpoint of communication, it would be difficult to make distinctions in the field of writing. And perhaps we need not make them. If, by writing, our thoughts of today become somebody else's tomorrow or a century from now, we have to this extent performed our task. For this reason it may be unfortunate that the term "creative" writing has been bandied about so much. If in any kind of writing we have exercised our powers of imagination, interpretation, selection, analysis, or synthesis we have to this extent "created" something which can convey an idea to someone else.

Besides, as Socrates, who did more talking than writing, once said, writing is an activity of living. Preparing a menu, sending sympathy, giving directions are all important elements of the activity of life.

Writing is furthermore a visible index of the fact that we are thinking relevant ideas which we consider sufficiently important to be conveyed to others. If we get back to the simple definition of writing offered at the beginning of this paper—namely, something written by someone about something to someone, we may conclude that the writer is interested in the world in which he lives and in the people with whom he lives. He has things to say to others.

### **Catholics Have Something to Say**

Catholics, especially those who have been educated and ordained as priests, should have many important things to say to their fellow countrymen. The supernatural vitality of the Catholic faith provides for every age a wealth of wisdom. The impulse to share this wisdom with others should be a challenge continuously bringing forth from Catholics their best efforts to make use of every form of the written word to tell others about what is true and what is good. It would be unfortunate if some false sense of isolation or inferiority prevented our doing so.

The pertinence of St. Francis looms large here. Never was he insensitive to the things round about him in the world; never was he bored. Always he seemed perceptive, surprised, impressed by what he saw. The sun, moon, and stars were to him, somewhat like Adam



on the first day, tremendous novelties. They were part of the grandeur, order, and symphony of creation. And the accounts in the *Florelegium* manifest his interest in people, even though they be robbers, lepers, or sultans.

It is interesting and encouraging that not only the more basic forms of communication are associated with Francis but that poetry, popular song, and early elemental mystery drama all have a close connexion with him and his followers. These things have been pointed out clearly by Father James in his book *The Romanticism of St. Francis*, but other writers have also admitted it. Richard Leighton Greene in *The Early English Carols* sees the origins of popular song so closely associated with the origins of the Franciscan Order that it can be called a introduction to the tradition of the Franciscans. And what St. Francis did on Christmas Eve at Greccio had a lot to do with the spread of the Nativity play.

### Poetry—Song—Drama

This connexion of St. Francis and his immediate followers with poetry or song, with drama, and even, to an extent, with the story or tale should be stressed for the reason that there are today—as perhaps there always have been—many religious-minded persons who think that these forms are beneath us, or not worthwhile. The efforts of religious and priests, they believe, should be occupied rather with the sermon or exhortation or exposition.

To St. Francis, as to Dante later on, such a reservation would not have been made. Because of a simple and innocent sensibility they were able without self-consciousness to express themselves lyrically, histrionically, introspectively. His emotions were alive to the world about him so much so that he could express himself intuitively in poetry. In his life he objectified this in his actions. And he was able to take to heart the conflicts of people—whether these be social, political, or religious.

Here I would like to make a point of importance for us who aspire to communicate by the written word today. Is it not true, as Bishop Wright said at the Regional Press Convention in Boston last November, that in the objective writing of our Catholic magazines and newspapers we are talking only to a percentage of the Catholic

population. Non-Catholics do not read us. I believe one way of contacting the non-Catholic audience might be through song, story, and drama. Most of contemporary popular song is nervous, repetitive, immersed in matter. Story and drama is hard, disillusioned, without a point of view. Something better would be appreciated. Thomas Merton might be cited as an example of someone who had an audience as a poet and was therefore able to count on some of this audience for his later devotional works.

### Can Writing Be Taught?

Up to now we have been talking about writing and its various forms. It is time to ask ourselves the questions: 1) Can writing be taught? 2) How can an interest in writing and a writing program be promoted in the seminary?

The answer to the question—Can writing be taught?—would be something like the answer to the question—Can playing the violin be taught? Or can playing golf be taught? It is a *yes* and a *no*. With effort and application a certain competence may be achieved. But some persons will have what it takes to become better violinists than others or better golfers. And there will always be duffers. The number of blue ribbon people in any activity is always relatively small but there is always a need for those who, though less skilled, not only are competent but in many cases actually do most of the work.

Two things are necessary (besides the typewriter and paper), I think, if writers are going to be produced. First of all, a climate must be created in which young people will begin to consider writing as respectable as . . . let us say, playing football or working in the school cafeteria. Parents and teachers should encourage the writing habits of young people, keep an eye open for exceptional ability, and in general consider an interest in writing or discussing contemporary problems as something really worthwhile.

Secondly, since writing is a highly personal thing, one will only raise the quality of his writing by personal application. By all means keep a notebook with you all the time and jot down your observations and thoughts. Friars do a considerable amount of

traveling and the notes hurriedly jotted down at Assisi, Oxford, or Mexico City could become—if supported by photographs and facts from travel brochures—an article.

The advantage of the notebook is that you jot down here not the dry-as-dust facts of folders or encyclopedias but your own personal observations and insights in a particular place or situation. What you feel on stopping at the Vale of Avoca might become the lead for an article on Tom Moore. Last summer as I stood gazing at Canterbury Cathedral and in awe at its magnificence, thinking all the while of Augustine, of Becket, and the rest, I was suddenly disconcerted by a venerable looking old canon of the Anglican church who came up and asked me if I could tell him anything about “an extremely interesting new religion which by-passed the Incarnation and which has just begun in Los Angeles.” I told him that most Americans had despaired of keeping up with California-nurtured religions. But my observation was that I would be no longer fooled by distinguished looking habitues of English Gothic churches.

### Habit of Writing

Over and above the notebook jottings, one should write a short, disciplined piece of writing at least once a week. If one were learning badminton or the bagpipes, he would at least practice this often. Last week, talking to one of the Jesuits on the *America*, I was told that practically every one in the province whom they consider a writer, kept a notebook and did continuous practice writing on his own initiative. The only danger here is one what few of us need to worry about—namely, that we become too facile.

Somewhat allied to the above habits is that of writing down things we read in newspapers or magazines which pertain to our specific field of interest. It may be labor-relations or race-relations we are interested in. If we keep our file alive and active, we might blossom forth as the expert of the province in some department.

We now ask ourselves a question: how can an interest in writing and a writing program be promoted in the seminaries. As a general answer, we can say that this could be promoted 1) on a *curricular* and 2) on an *extra-curricular* basis.

### Curricular Activity

The curricular program, of course, would be the English class in which the essentials of grammar, style, and literary forms are taught. In order to get a notion of how extensive the courses in writing in the seminary program are, I sent out a questionnaire to twelve Franciscan seminaries and received ten replies. All ten of the seminaries had writing courses in the minor seminaries—which would include the four years of high school and the two years of college. In two instances writing courses of some kind were conducted in the philosophy years. No seminary had any such courses during theology. Two seminaries had writing courses after ordination, presumably in the fifth year.

Generally it has been assumed that the high school and freshman college writing program consists in a weekly composition. Many persons today think that there is time for a change, at least in the attitude towards this composition. They argue that first the student should have the opportunity to discuss certain ideas, and to take a point of view regarding them before he begins to write. For example, let us say a student is asked to write about the UN Building in New York. He will be encouraged to take some attitude towards this topic, such as, I think the UN Building adds to the beauty (or importance) of New York and I give these reasons for thinking so. In other words, their themes should have a theme or a thesis.

Furthermore, writing assignments should be given, if possible, with a view of their possible publication in a seminary or other magazine. All the instructors whom I questioned admitted that they hoped to obtain from assignments something which might be used in the seminary magazine. Every one of the seminaries had at least one school publication and half of them had printed publications.

A further project, which might easily be done by the English instructor, is to make up a mimeographed collection of some of the themes handed in during the course of the year. These can be profitably used by the class to encourage criticism and to point out how young writers might improve and vary their style. The better pieces from this collection could be stapled together as a kind of record of the year's achievements in class writing.

Another incentive is to have among the various awards at the end



of each year a special award for the best poem or the best short story of the year. Many seminaries give awards for oratory, Latin, or for CSMC activities. Why not an award for the highest achievement in writing?

Another interesting venture is an annual feature article. In the immediate neighborhood of the seminary or the adjacent town, one will find interesting personalities who pursue unusual occupations or who have a deep knowledge of the history of the area. It is advantageous not only from the standpoint of writing but from the aspect of public relations to have certain students interview these people and to write an article based on personal interview. A few years ago, in the Finger Lakes district of New York one of our seminarians wrote a humorous and interesting feature article on the local worm dealer. Previous to interviewing the worm man, he had tried to get a story from the local librarian, but gave up.

### Extra-Curricular Programs

Various extra-curricular programs may be of help in encouraging a writing program. In some Franciscan seminaries there exists a Writers' Guild known as the Brother Leo's Writers' Guild. The aim of the BLWG is to provide opportunity for those students with particular interest in writing, more especially in journalistic type of writing, to pursue that interest and develop their talents by actually writing for publication and benefitting from the process of mutual criticism. Its origin is due to the inspiration of Father Hyacinth Blocker, O.F.M., then editor of the *St. Anthony Messenger*.

As editor of the *Messenger*, Father Hyacinth had received numerous articles and stories from the Jesuit college of St. Mary's, Kansas. Some he had accepted, some rejected. But his curiosity had been aroused, and investigation showed that the seminarians there had formed the St. Peter Canisius Writers' Guild for the express purpose of training themselves to write for publication. And a glance through various magazines of the day proved that they were quite successful. Now came the question: if they, why not we?

So, in the summer of 1946, stemming from the inspiration of Father Hyacinth, a writers' group was formed among the clerics of

the Seminary at Oldenburg, boasting of fifteen or twenty members. During the early years of its existence articles, stories, and poems were sent to magazines such as the *St. Anthony Messenger*, *Family Digest*, *Extension*, *Sign*, *Junior* and *Young Catholic Messengers*, *Young Catholic Student*, *Padres' Trail*, and so on, netting many rejection slips and some sales. Payment for articles during those first two or three years totaled roughly \$150 to \$200.

In the early summer of 1953, a comparable writers' group was formed at Duns Scotus College, Detroit, with Father Leander Blumlein, O.F.M., as moderator. Methods of procedure were modeled after what had been done at Oldenburg, and rejection as well as acceptance slips mounted in like proportion. By 1956-57, the Writers' Guild had attained recognition in the Duns Scotus College bulletin as an established club. And records show that, to date, the guild has sent out close to a hundred articles, stories or poems, and that of these approximately thirty-five have been sold.

In such a group it is useful for the members of the club to choose a special topic as the focus of the year's activities. In 1956-57, at DSC it was St. Benedict the Moor; in 1957-58 it was John Duns Scotus, since it was the 650th anniversary of his death. The topic worked in nicely with the Lourdes' centennial, with Scotus as the champion of Mary's Immaculate Conception. During the '57-'58 school year the guild held fourteen meetings, criticized and sent out eleven articles, and sold three for a profit of \$210. Several of the articles dealt with Scotus. Most of the meetings were concerned with criticism of articles, while others were spent in working out outlines for future articles and in discussing techniques. The guild also kept local newspapers informed of happenings at DSC.

### The Writers' Guild

Other Franciscan seminaries could easily form a group like the Brother Leo's Writers' Guild, called such in honor of Brother Leo, the amanuensis of our Holy Father St. Francis. Activities for the year include review and criticism of articles by the members, discussion of writing techniques from writers' manuals and journals, criticism of published articles, and write-ups of seminary news for the newspapers as events occur. Officers for the group consist of 1)

a *president*, who will conduct the meetings, determine the topic of discussion, etc.; 2) a *vice-president*, who will assist the president and substitute for him if he is absent; 3) a *secretary*, who will keep very brief minutes of each meeting, and also keep a record of incoming and outgoing manuscripts, noting the reasons given (if any) by the publishers for rejection.

Elections are held each year during the latter part of August. Every member is eligible for election. The guild shall be guided by a faculty moderator. Everyone in the clericate is eligible and welcome, but each member is required to submit at least *two* articles to the group in the course of a year. Every article must be approved by the moderator or by one of the other Fathers before it is mailed out for publication. Payment received for articles is to be given to Father Master.

Doubtless there are many other groups in Franciscan seminaries which pursue similar aims. We are acquainted, for example, with the work done by the Capuchin seminarians at Marathon, Wisconsin, in producing their *Round Table of Franciscan Research*. The Seminarians at Assumption Seminary, Chaska, Minn., do a teenage magazine called *Cordette* and the clerics at Atonement Seminary, Washington, D.C. annually publish *Atonement*, a series of articles on the Ecumenical movement.

### Final Suggestion

Finally, I suggest that there should be a link between the seminarians and the editors of the Franciscan magazines of their Province. This link would be through the lectors. Some of the smaller chores which some seminarians could do with interest and profit would be to write letters about articles in the magazines to the editor, to clip interesting editorial ideas, and—in the case of clerics studying moral theology—to answer some of the Question Box letters.

The difficulties of getting material—even good material—published are sometimes enormous. A lot of time is wasted preparing an article which the author is not sure is wanted by any magazine. Moreover, the unsolicited manuscript department of most magazines should be renamed the unwanted manuscript department.

Stories by Tolstoy have been rejected when sent in as a test case to certain magazines. Once upon a time the first thing an editor did each morning was to read the submitted articles. Today they are thrown into huge bins until a secretary finally gets hold of them and returns them.

To avoid this fate, it is important to write a letter to the editor and suggest a number of topics for articles and to ask him if he is interested. A further help is to be personally acquainted with the editor or someone on the staff. Secondly, familiarize yourself with the magazine you are planning to write for, and study its aims, style, history, format, content, and audience. On the basis of this study, present your ideas for articles. In this way you create your own opening.

The patience required by writers is akin to that traditionally ascribed to camel drivers. Each rejection slip is a new incentive to work harder. Each new writing project is like a difficult fight requiring special strategy and tactics for a specific objective. The writer sweats cerebral sweat, but in the end he has a sense of achievement. He has accomplished the very difficult task of keeping his imagination and reason coordinated.

A few weeks ago the magazine *America* had a series of articles seeking to answer the question: Why not more American Catholic writers? The principle solution offered to alleviate the situation consisted in six words—Read, read, read, Write, write, write. The difficulty of writing is something that can be faced only if a person *writes every day*. One of the shortcomings of the seminary program (from the writing standpoint) is that long periods of time pass in which the writing habit is allowed to fade away and, alas, die.

#### DISCUSSION

COLMAN MAJCHRZAK, O.F.M.:—Fr. Ralph's treatment of the subject of creative writing in the seminary was remarkable especially from three points of view. First, his approach simplified complex and critical points. Second, though touching upon semantic problems, the paper carefully avoided semantic controversies which could have bogged down his analysis. Third, it offered some unusual considerations concerning creative writing and St. Francis.

I should like to implement some of the suggestions that Fr. Ralph proposed either directly or indirectly. Our English courses should include a great amount of writing, e.g., poetry, newspaper reporting, short plays, variety show material,



humor. This does not mean, however, that reading is of secondary importance; on the contrary, much training in writing skills will be had through the careful reading of the classics, even those in foreign languages. In most of these cases instructors in English will be forced to assign various types of writing by seminarians, but they should not fail to encourage extracurricular exercises in writing and expression.

In the philosophical and theological courses lectors should become conscious of their students' training in writing by constantly checking upon their classroom expression and their written assignments, long or short, inclusive of term papers and dissertations. Very often even general observations concerning style can be of immeasurable aid to students. It is very vital that this be done in the philosophy and theology houses particularly because few if any specific courses in English and writing are taught there.

In many pastoral courses—the fifth year of theology—the Fathers are required to undergo a special course in the art of writing. This can be most valuable though perhaps uncomfortable to liberation-minded young priests. The accent in these courses should be, of course, on reams of practice in writing.

The encouragement of creative writing in the seminary, whether in the wide or the strict sense, devolves upon all the instructors and lectors—"every teacher is a teacher of English"—who are to guide students' efforts on both the curricular and extracurricular level.



## TRAINING THE SEMINARIAN IN JOURNALISM

BLANE O'NEILL, O.F.M.

It has been humorously remarked by an ecclesiastic, prominent in the affairs of the Catholic Press, that he who aims to write a paper entitled: "Training the Seminarian in Journalism" would do well to submit a blank paper. Perhaps there is more to this playful comment than was envisioned by its author. For, the American seminary, whether diocesan or religious, major or minor, is not committed to the task of producing professional journalists. Its only specialization lies in the fields of philosophy and theology. Over and above these the question of specialization pertains to institutions other than seminaries.

At this point one might be tempted to embrace wholeheartedly the humorous remark with which this paper started and be satisfied to submit a sheaf of blank pages. But that, it seems, would be doing an injustice to the subject as well as by-passing opportunities for a very fruitful ministry. For some time now publications have existed in seminaries and all the indications are that they will continue to operate for some time in the future. Over the course of years some indeed have started, grown, and have eventually fallen by the wayside. Others have remained much the same. But there are some, and their number is increasing, that have in recent years begun to look professional. Thus we ask the questions: Is there a place for a journalism that is tailored to the needs of the seminary? Can journalism serve a very profitable function in the seminary? It is the burden of this paper to examine the possibilities of training the seminarian in the field of publication.

### Recent Questionnaire

In approaching the subject of training the seminarian in journalism, we would do well first of all to present a summary of a recent questionnaire which aimed at obtaining not a comprehensive but rather a representative view of the situation in seminary journal-

ism. The questionnaire was sent both to major and to minor, to diocesan and to religious seminaries at home and abroad. Several questionnaires were directed to secular high schools to see the comparison and/or contrast with seminary activity. Of a total of thirty-seven, twenty-four questionnaires were answered.

While all the answers to the said query do not find particular relevance here, there are, nevertheless, several points worthy of note. In the first place, regarding the aims of seminary publication, the most frequently mentioned aim of minor seminary papers and magazines was the producing of better writers. Second most frequently mentioned was the aim of using seminary publications for vocational purposes.

In the major seminary, although some still concern themselves with the perfecting of scriptorial ability, the general trend in the departments of philosophy and theology is to conceive publications as outlets for writing about particular interests such as the missions, seminary news items for alumni, relatives and friends, Third Order work, and philosophical and theological subjects among others.

In the matter of supervising publications, the minor seminary faculty adviser (understandably because of the immaturity of the students) takes a very positive interest in papers and magazines. Major seminary moderators, on the other hand, seem to favor a more negative role, transferring the responsibility for publication as much as possible to the students themselves.

Thirdly, no seminary reported having a course in journalism as such, although some have devised a system whereby several of the fundamentals of journalism are presented through the medium of the English course.

And lastly, there is the subject of problems. The problem most frequently occurring in the questionnaire can be summed up as the lack of sufficient and well-written articles for publication. It would seem that since journalism in the seminary is extra-curricular, the students both in the major and in the minor seminary find precious little time to write and rewrite articles for print. This might account, incidentally, for the disheartening comments—even to the point of bitterness. Perhaps, too, it hints at the reason why some major seminaries have simply dropped publications. Indeed, when we step back to evaluate the situation both on the basis of the

questionnaire and from personal interview, seminary journalism—because of the lack of desired articles—often presents the picture of little more than an extra-curricular headache.

### Aims of Seminary Journalism

In order, then, to offer suggestions for the fruitful training of the seminarian in journalism, we begin with the aims of seminary sponsored papers and magazines. For it can be seriously doubted whether they have ever been thrashed out and put into a wider context. The stated aim of minor seminary publications, for example, is to produce better writers. But this is a mere surface aim. We can propose the question, for instance, Why produce better writers? Surely both the varied aspects of the total priestly ministry and the nature of God's diverse gifts to individuals make it apparent that not all seminarians will be called upon to take up the apostolate of the pen.<sup>1</sup> We might further point out that the general trend of the Catholic Press, in America at least, is to employ professionally trained laymen and women who have dedicated their lives to Catholic journalism. This automatically lessens the need for clerical participation in the journalistic field. The answer to the above objections is usually that we are not aiming at the production of professional writers, but at the formation of writers who can competently express their ideas when called upon to do so. This is true as far as it goes, but it is mainly the aim of the minor seminaries. What of the major seminaries? The negative supervision which most frequently obtains does not appear particularly conducive to fruitful guidance toward a clear objective.

In an attempt, then, to clarify the aims of seminary journalism, let us at the outset suggest a definition. Briefly, the goal of seminary papers and magazines is to aid in the developing of clear and effective writers and at the same time to generate interest in studies. Both parts of this definition have been prompted by practical considerations. As to the first part, it is true that not all seminarians, indeed very few, will be called upon to take up journalism pro-

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<sup>1</sup> The Most Rev. Fr. Pacific Perantoni, "Divina Providentia," *Acta Ordinis Fratrum Minorum*, (September-October, 1947), 129-30. Fr. Pacific discusses the nature of the writing of those friars to whom "the Lord has given the grace to exercise the sacred apostolate with pen and ink."



fessionally. It is also true that the ordinary priest will seldom have the obligation of writing. Nevertheless, there are many opportunities where his training in clear and effective writing can be put to profitable use. To sidestep such occasions will make his sacred ministry just that much less effective. Hence it becomes a question not so much of what he must do as rather what he may do if he has the confidence and zeal necessary. The ordinary priest should be able to write a clear and effective message in the parish bulletin; he should be capable of contributing a news article to a local paper concerning parish events, or perhaps the death of a confrere. Nor are contributions to literary, philosophical, theological, and popular Catholic publications beyond the range of his scriptorial powers. Some priests, minus the professional training, have written timely and effective pamphlets. Even though these contributions may not attain the highest standards of strict journalism, they nonetheless fulfill the essentials for priestly participation in the Catholic Press; namely, the competent communicating, through the medium of the pen, of the message of Christ to a world so sorely in need.

Our second point, the generating of interest in seminary studies, is prompted mainly because there must be solid content communicated. But if seminary publications stir up interest in studies, the seminarian is enabled to use his study time for preparation of articles for print and at the same time clarify in his own mind the principles that he will put to work in the vineyard of the Lord—whether he do this through the medium of the printed or the spoken word.

### Accomplishment of Aims

Accepting, then, as the aim of seminary publications, the aiding in the production of competent writers and the creating of genuine interest in studies, our next objective will be to present a practical plan whereby this aim may be accomplished at the various stages of seminary training.

It would be wise to bear in mind that there is one thing that the seminary cannot and need not do in the realization of these journalistic aims. It cannot, at least in the light of present circum-

stances, introduce a course of journalism into the curriculum. Anyone who has been intimately associated with the workings of a seminary is acutely aware that the seminary curriculum is already bursting at the seams. What with the demands from Rome, from local accrediting agencies, the cries for courses in typing, in book-keeping, in etiquette, in driver training, in physical education, and a host of others, to approach the powers that be with the glamorous notion of a course in journalism, demanding a trained instructor, a shuffling of courses, textbooks, and equipment would meet with something less than wholehearted approval. Nor does the immediate future offer promise of an alteration of these circumstances. It would be delightful, perhaps, were the seminaries able to imitate some of the American public schools where journalism is a two-semester elective in place of the regular English course and is fortified with costly equipment, an art department, a photography department, and expert advisers. If this be the dream of seminary journalism advisers, it would be more profitable to meditate on other subjects, for this dream will be long in reaching fulfillment. Even some of the latest and best equipped public schools fare little better than seminaries in this matter. And as for Catholic schools, one need but consult articles on journalism appearing in Catholic educational journals to learn that the cry is for courses in journalism that are painfully absent.<sup>2</sup> But we should hasten to add that there is no need for such a course, for the means to obtain journalistic objectives of the seminary are already at hand.

In the minor seminary student publications, and good ones, can without insuperable difficulties be the result of well-functioning English departments. For it is through the painstaking efforts of the English faculty that the seminarian can learn the necessary techniques of clear and effective writing. With a carefully integrated study of the types of writing and with plenty of practice, clear and effective writing habits can be successfully instilled.

### In High School

In the first two years of the minor seminary the rudiments of

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<sup>2</sup> Sister Rosaria, "Give This Course Place," *Catholic School Journal* (December, 1954), 325.

the parts of speech, the sentence and the paragraph should be made clear. True, not all young seminarians are going to perceive the long range objective in this particular study. As a matter of fact they might be tempted to voice opinions completely alien to so noble an undertaking. But if the foundation is laid, regardless of its lack of appeal, it is something solid on which to build. In the third and fourth years of high school there should be an introduction to theme writing in general and to the particular types of theme, namely: exposition, narration, and description. About this time, too, it would be good to spend several weeks in introducing the students to the principles of strict journalistic writing. The theory of the structure of news articles, of feature and human interest stories, of interviews and editorials is simple. The successful execution of them comes from practice and from God-given imagination.<sup>3</sup>

Without doubt, the inculcating of the principles of theme writing is a great drain on the time, energy, and patience of the English instructor. But the insistence on writing and rewriting of themes is one of the surest ways of forming competent writers and of supplying the seminary magazine with an abundance of articles for publication.

### In College

Building on the high school foundation, the members of the collegiate English faculty, especially those engaged in the teaching of freshman English, are more easily enabled to guide the students to the more refined techniques in preparing articles for publication. In freshman English the student becomes acquainted with the use of the library for research, with the techniques of documentation, with ideas that demand thought and a deeper appreciation of the branches of study, and with creative techniques such as the writing of fiction, poetry, dramatic, TV, and radio scripts.

But once again let us not delude ourselves into thinking that the seminarian experiences an ineffable thrill from writing and rewriting. What he experiences is quite effable but not necessarily fit

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<sup>3</sup> J. C. Tressler, *English In Action* (4th ed.; Boston: D. C. Heath and Company, n.d.), II, 128-55. This is a brief but satisfactory introduction to the principles of high school journalism.

for publication. And it is precisely because of the natural repugnance to the difficult task of writing competently that seminary publications have so important a role to play. All articles or compositions, at least after the first two years of high school, should be aimed at publication. And if there is not room in the paper or magazine for the publishing of all of them (Oh, happy thought to hard working moderators), then all the compositions that have been reworked at great length should be bound and put on the library shelves for all to view.

The labors of the English department to produce sufficient and well-written articles for publication, however, is only one part of the training of the seminarian in journalism. There is also the task of creating interest and of forming an atmosphere of pride and respect in seminary papers and magazines. Such prestige is not always easy to come by, but there are several things that we might fruitfully consider.

In the first place, not just a few but all members of the faculty should show more than a negative interest in student publications. To continually point out mistakes in articles that have been slaved over is only to discourage. On the other hand, a word of praise can go a long way. Nor does this type of interest exclude other members of the province or diocese. There have been cases where men in high positions have taken the time to send official congratulatory letters to the staffs of seminary papers and magazines. These, together with sermons, especially during Catholic Press month, publicly praising the efforts of seminarians have on occasion produced almost magical effects.

Further, in creating interest in publications there are the various physical aids. A special office that displays a strategic application of paint in a somewhat contemporary decor will do much to arouse the interest of students. Within the office there should be the necessary technical devices that make their task easier. Typewriters, chairs, desks, worktables, art supplies, possibly a small photo lab—all of a somewhat recent vintage—will not only aid in sustaining their interest, but will make their tasks more enjoyable and quicker.

Then, too, we should consider that if an interest has been aroused in seminary publications, it will not be long before the youngsters begin to seek out and compare their product with those of other



seminaries and schools. It is from the latter that they will learn much. For they will find letterpress or offset printing; they will discover a variety of type styles and many pictures depicting close-ups of individuals; and they will in turn begin to imitate these. If these make-up techniques are applied to content which deals with seminary life, both outsiders and fellow students will find much enjoyable reading.

One excellent way to insure continued progress is to seek professional aid from the various press agencies which offer a competitive rating to periodicals submitted and a critical analysis of the strong and weak points of the individual periodicals. Possibly this move would prove humiliating at first, but following the directives given would soon result in superior work. Marquette University offers such a service to more than 800 Catholic scholastic publications.<sup>4</sup>

Still another way to create a journalistic atmosphere is to arrange excursions for the staff to local papers. Seminaries situated in or near big cities will undoubtedly have an advantage here both because of easy access and because of the fantastic organization of big newspapers. And since on excursions such as these the students are sometimes asked if they would care to meet any particular columnist, it would be wise for the faculty adviser to post in advance several articles written by outstanding columnists in the hope of meeting them at the office.

And lastly, if student interest is going to be maintained, there must be student responsibility. It is for this reason that we at Westmont in our high school newspaper have two staffs, one from the senior and one from the junior class. Both use the same physical equipment; each tries to outdo the other. Even though staffs alternate in the publishing of the issues to avoid placing too great a burden on anyone, still there is ample opportunity for all students of each class to write at least a simple news article. These are not difficult to write yet they provide the student with the opportunity of expressing himself clearly. Students with imagination can easily be directed to feature and human interest articles. Literary articles, the direct result of classroom activity and more difficult to write,

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<sup>4</sup> Catholic School Press Association, 1131 West Wisconsin Avenue, Milwaukee 3, Wisconsin.

are submitted to the seminary's magazine—the responsibility mainly of the junior college department.

### Major Seminaries

What we have written thus far seeks to outline the objectives and the plan for the fulfillment thereof in minor seminary publications. Considering circumstances such as age and relation to the world of minor seminarians, there was perforce much attention given the physical aspects of journalism to interest them in seminary publishing. But in the major seminary wherein a greater degree of maturity is presumed, our attention is directed to a more serious facet—the content. Assuming that the techniques of clear and effective writing have been somewhat mastered—and this is perhaps an outrageous presumption—the publications of the major seminary should seek to emphasize the objective of generating a true interest in studies and should be the outgrowth of classroom activity.

Accordingly, papers or magazines which aim merely at giving information about the seminary, even for vocational purposes, should be reduced to the status of mimeographed newsletters. This requires the least time and money and does provide the news. If seminary publication is to be profitable to the student now and to those he is being groomed to serve in the sacred ministry, then the type of publication peculiar to the major seminary should be an attractively printed magazine which directly or indirectly reflects the work of the classroom.

What we have said about the presumed maturity of the major seminarian and the importance of content might seem to contradict this sudden concern with the attractively printed magazine. An attractive format, however, is a great means, even to the older seminarians, to instill a pride and interest in their work. It would likewise be worthwhile to send copies of their magazines not only to other seminaries, but also to the aforementioned agencies which offer critical advice.

On a more modest scale than in the minor seminary there should, further, be provision for materials necessary for the make-up of the magazine—all of which, naturally, will depend on the method

of publication. Most major seminaries seem to favor printing, and this is as it should be. For if the technical incidentals are taken care of by professionals, a better format will result and less of the seminarian's limited time will be consumed.

### Content

The focal point of major seminary publications, however, is the content. As we have hitherto pointed out, the problem of all seminaries is to find the time to acquire a sufficient number of suitably written articles for publication. The most rewarding and least extra-curricular method of reaching the goal of seminary magazines and of skirting the practical difficulties is to fall back on classroom resources.

What, after all, is more pertinent to the future work of the seminarian than the subjects related to problems of philosophy and theology? A clear and effective presentation of articles showing the history of a movement such as communism, platonism, governments, race problems, the relations between the individual and the society, Franciscanism and the modern world, the purpose of the sacraments, theology and literature, science and philosophy, and a host of other outgrowths of classroom study, aimed at showing how our times came to be and presented in as readable a form as possible will continue the presumed interest begun in the minor seminary, provide an abundance of articles for publication, and keep both students and faculty intellectually alive.

To accomplish this, not only one member of the faculty should be interested, but all the members of the philosophical and theological faculties. With a view to the ability of each of his students, were each professor to sit down and formulate a series of papers that pertain to subjects related to his own course and at the same time lend themselves nicely to the modern situation, he would afford his students, other priests, laymen and women, and himself with new insights into the philosophical and theological implications of the world in which we live. If the moderator, furthermore, were to act as coordinator, consulting with the individual professors about possible topics from individual classes, he could draw up a plan of

articles that would present a strong and unified study invaluable to students and faculty alike.

It is true that the writing of such articles for publication is difficult and time consuming. But it is curricular time that is being consumed and the techniques that the students supposedly learned in the minor seminary should be put to use. If the number and size of articles is reasonably assigned, the amount of time spent in writing will present no insurmountable burden. Those who have the gift for the creative forms of writing could hardly do better than to create an article for publication which is the flesh and blood embodiment of the truths of their studies.

We have through the treatment of major seminary magazines attempted to emphasize the content. It is interesting to note a parallel interest in some university schools of journalism. At the famed Medill school of journalism at Northwestern University, for example, in May of 1959 Dean Ira Cole described the proposed curriculum revision thus:

"First, we want to provide a broader general education in the arts and sciences and other fields away from straight journalism." Cole explained that under the present system a student could conceivably devote up to 62 hours of his 180 undergraduate hours to professional journalism courses. But beginning next fall, no more than 45 hours may be spent on such courses, and the remainder must be spent in areas outside journalism. . . . The 140 undergraduate hours of nonjournalistic work will have to include a minimum of 40 hours of science, literature, history, and political science, 24 hours of a single social science field, 24 hours in some other general study field, and 29 to 34 hours of nonjournalistic election.<sup>5</sup>

It would thus seem that in the light of the above with its emphasis on content, the seminary approach is closer to the journalistic trend than is commonly suspected. In the big journalistic schools the stress is on content as well as on techniques.

### Conclusion

In retrospect we have attempted to examine the situation in seminary journalism, finding that it is extra-curricular, its aims have not been clearly defined, and that its problem is to find sufficient and suitably written articles for publication. By way of a

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<sup>5</sup> *Chicago Sunday Tribune*, May 31, 1959, p. 16.



suggested solution to these difficulties we have proposed the aim of seminary papers and magazines as the formation of writers capable of communicating their ideas clearly and effectively and the generating of a true interest in studies. These objectives are reached only in the total training of the seminarians. It is the objective of the minor seminary to lay a solid foundation in the techniques of writing which the major seminaries use in regard to the subjects studied at the higher level. With Franciscans the Franciscan message should appear quite naturally.

Such a program does not, it is true, prepare immediately for strictly professional participation in the Catholic Press; but it does offer opportunity for competent contributions to the apostolate of the pen and at the same time is a valuable aid in the formation of priests who are aware of the vital issues of our time.



## ACHIEVEMENTS OF THE FRIARS IN RADIO AND TELEVISION

HUGH NOONAN, O.F.M.

The wayfarer,  
Perceiving the pathway to truth,  
Was struck with astonishment.  
It was thickly grown with weeds.  
"Ha," he said,  
"I see that no one has passed here  
In a long time."  
Later he saw that each weed  
Was a singular knife.  
"Well," he mumbled at last,  
"Doubtless there are other roads."

This poem by Stephen Crane is a parable. We, like the wayfarer, are inclined to seek another way when the challenge becomes too hard. But that way lies defeat. The hard path of truth today takes us into the challenging land of the radio and television apostolate. To be worthy of our vocation, we must move forward bravely, as St. Francis would have done. We must be light-bearers to men, and the light of today is cast upon the world from one of God's latest creatures—the television tube.

Let me pause here for orientation. It is good to be here at the Franciscan Educational Conference, with a message of practical import. I assure you that the scholarship which characterizes most of your papers will be magnificently absent in this one. But I hope the crude, practical thinking involved will serve as material to be molded into the logical policies of our Franciscan ministry.

My topic concerns the achievements of friars in radio and television. That could end in an informative survey and a barren study. I am taking the liberty to amend the title to read, "The Achievements and Possibilities of Friars in Radio and Television." Looking forward as well as backward, I will add to the survey of present achievements a special chapter on the opportunity and challenge

offered by these media. To my mind, the potential is more important than the history, although the history has much to teach us.

### Survey

While we are not recognized by the world as a moving force in radio and television, we friars have a surprisingly good record in the field. You will be amazed, as I was, to realize how much has been done.

You know that there are two national programs rising from Franciscan sources—the *Ave Maria Hour*, sponsored by the Graymoor Friars, and *The Hour of St. Francis*, sponsored by the combined Third Orders. But you are probably not aware of the great work that is being put forth by individual friars in various situations around the United States and Canada. This was a revelation to me. I am happy to bring before this assembly probably the only survey ever made of this activity.

Incidentally, may I take this opportunity to thank those men who have not only made the history, but have reported it to me in specific detail.

Of course, it is impossible in the time allotted to me to give a description of all the work. This paper will be limited to a brief treatment of the work, but I hope you will be interested enough to read the published survey in the Franciscan Educational Conference report.

The radio and TV activities of friars range from occasional quarter-hour talks to regular half-hour weekly series. Detailed accounts came in from some thirty of these. Eighteen of them are consistently engaged in these activities. The remainder perform on an intermittent basis.

### National Programs

Now let us look at the national programs. The *Ave Maria Hour*, which celebrated its 24th birthday on April 28 of this year, is the pioneer. Radio itself was only 15 years old when the *Ave Maria Hour* was first presented. Today, 1250 programs later, it is heard over some 350 stations in the United States, and some 400 more

through the world-wide facilities of the Armed Forces Radio Service.

Its specialty has been the lives of the saints, which is the story of the good in mankind. Recently it has produced a series on the life of Christ. The *Ave Maria Hour* has been honored with awards for excellence by such outstanding professional judging organizations as the Catholic Broadcasters Association and Ohio State University's Institute for Education by Radio-Television.

This work of the Friars of the Atonement fills a tremendous need in religious broadcasting. It is a Catholic program, inside and out. It takes for granted that Catholicism is the true religion. It is the most truly Catholic dramatic program on the air. Other programs are apologetic or devotional, or of a public relations character. These are all constructive and have their place, but we couldn't do without *The Ave Maria Hour* in the center of the pattern.

Fr. Anselm, the founder, Fr. Terence, who succeeded him, and Fr. Romanus Dunne, the present director, deserve a tremendous amount of credit for this continuing achievement in the radio apostolate.

*The Hour of St. Francis* is also a national program. It is so eminently perfect that I am tempted to devote the rest of my time to this beautiful enterprise. However, there is a thing called objectivity, so I will try to be honest as well as brief.

*The Hour* started in 1946 as a weekly 15-minute, dramatic program, over some 40 stations. Today it is still the same length, but in its 14 years, it has stretched to 600 stations throughout the world. Its purpose is to solve modern-day problems in the spirit of St. Francis of Assisi.

In production we have always used top professional talent. Our actors have often said how happy they are to work with a program of high purpose. In addition, we have always used stars whose lives were consistent with the principles of the program. They have been most generous in donating their time and talent.

We are proud of the fact that *The Hour of St. Francis* has received many awards of merit. These include the Freedoms Foundation award four times, and the Ohio State University National Survey award three times.



## FRIARS ON TELEVISION

Friar	Type of Program	Place & Time
Adolfo Baldolini, O.F.M.	Length and other details not specified. Informal discussion of daily problems in life of audience, most taken from letters sent in; episodes from the life of St. Anthony and instructions in catechism.	Not specified
Adrien-M. Malo, O.F.M. Luke Ciampi, O.F.M.	Talks by invitation of stations.  One live interview, for <i>Religion in Action</i> , WCBs, 20 minutes; explained and publicized Provincial Third Order Convention, 1954. Sermonette, 3-4-minute recording at opening and closing of broadcast day; picture shown was either of speaker or appropriate scenes during talk; auspices of Radio and TV Communications Office of Archdiocese of New York.	Not specified
Noel Moholy, O.F.M.	Two series on NBC-TV, <i>The Catholic Hour</i> ; two talks on <i>Sacred Heart Program</i> .	10 or 12 times, 1952-'58. New York
Valens Kieffer, O.F.M.	15 minutes weekly, Saturdays, after the game of the week. <i>News As We See It</i> , summary of world Catholic news. Public Service time; news paid for by the local Holy Name Society.	Since 1954 Quincy, Ill.
Jeremiah Smith, O.F.M. Conv.	Participates in <i>Let's Talk it Over</i> . Called in by station to discuss international affairs (Red China, etc.)	Louisville, Ky. Occasional appearance; program age not given.
Leo Linder, O.F.M. Conv.	Talk, 15 minutes, 3 or 4 times a year, on program divided by station among Protestants, Catholics and Jews.	Utica, N. Y. Since 1954

Bertin Roll, O.F.M. Cap.  
and  
Simon Conrad, O.F.M. Cap.

Mark Stier, O.F.M. Cap.

Sebastian Miklas, O.F.M. Cap.

8 weekly 1/2-hour talks, under the general title of "The Teen-Age Mission," on the NCCM-sponsored program, "Look Up and Live," over CBS.

15-minute talk with visuals (not specified), "Know the Truth." Aim was to give the truth about the Church in an appealing manner. KC considering making program its state-wide project. Good response. Shown Friday evenings, Sunday noon; estimated audience 200,000. WSAU, Wausau. AWARD by CBA.

10-minute inspirational talk weekly, *Spiritual Scrapbook*, Tuesday, 6:50 a.m., 1953-1959. *Hello, Father* series: priest and laymen meeting and talking in barber shop, cab, etc., 1951. Spot performances; special shows (*Meet the University* for Catholic University; also Christmas and Easter shows). Series of 8 shows, entitled "Psychology of the Home," 1952. "Morality and the News," with Fr. Connell, 1958.

Teaches young priests TV techniques each summer at Catholic U.'s Preachers' Institute. Has directed and produced approximately 50 programs in connection with this, since 1954.

John McGuirk, T.O.R.

Discussion program, with four other Fathers, of religious questions and points about the Third Order.

March 7—April 25, 1954

Wisconsin

45 weeks of 1 1/2 years completed

8 years' experience.  
Washington, D. C.  
Baltimore, Md.  
Wilmington, Del.

Louisville, Ky.  
Occasional

Friar	Type of Program	Place & Time
Philip Harris, O.S.F.	Round Table Discussion; series of programs on psychology and education; guest stars used.	New York City
FRIARS ON RADIO		
Aleuin L. Mikulanis, O.F.M.	Four 30-minute weekly Polish talks, with accompanying choir; on the <i>Christ the King Hour</i> .	Began Feb. 7, 1959, over 8 stations, West Chicago
Julian Arent, O.F.M.	Eight Lenten talks in Polish on the <i>Christ the King Hour</i> .	West Chicago
Henry Maria Malak, O.F.M.	Nine Marian talks in Polish on the <i>Christ the King Hour</i> .	West Chicago
Bernardine Rypinski, O.F.M.	Four Family talks in Polish on the <i>Christ the King Hour</i> .	West Chicago
Sergius Wroblewski, O.F.M.	Four talks on the Mass on the <i>Christ the King Hour</i> .	West Chicago
J. R. Theophane Kalinowski, O.F.M.	Talks on the <i>Christ the King Hour</i> .	West Chicago
Adrien-M. Malo, O.F.M.	Various discussion programs and talks on doctrine, life of Our Lord, etc. Many weekly series ran for years. Official delegates of Canadian Bishops to International Radio-TV Congress, 1947.	1943-1956 Canada
Bernardin Verville, O.F.M.	Evening prayer and meditation, 7 p.m.  <i>Family Radio</i> , Sundays, 2 p.m., consisting of hymn, talk for children, short message for parents, closing hymn.	Several months; Three Rivers, Canada 4 or 5 months; no sponsor; too expensive; Montreal

- Ferdinand Coiteux, O.F.M.
- 15-minute program, *St. Anthony and the Sick*, including prayers, hymn, recommendation of intentions, talks on the words of St. Francis and St. Anthony (under Fr. Ferdinand's direction 20 years; continuing under direction of another friar).  
6:00 a.m. Mass narrated by seminarians.
- Frederick Kochan, O.F.M.
- Catechetical talks with Fr. Peter Machesky, O.F.M.
- Giles Webster, O.F.M.
- 15-minute program, Sundays, 7:40-7:55 a.m., *Catholicism in the News*. News items selected from 65-70 publications every month.
- Isidore Cwiklinski, O.F.M.
- 8 talks in Polish, on the life of Archbishop John Cieplak, and 4 talks on Gospel topics, on *Christ the King Hour*.
- Leandre Poirier, O.F.M.
- 15-minute talk with prayer and music on *St. Anthony and the Sick*.
- Luke Ciampi, O.F.M.
- Interview, 1949, in connection with Christmas observance at Seminary.  
10-minute talk, in Italian, for Charities Appeal. Recorded short sermon in Italian, 1942, for broadcast over N. Y. station.
- Nathaniel Machesky, O.F.M.
- 15-minute talks, weekly, *The Quiet Hour*.
- Noel Moholy, O.F.M.
- Two series on *The Catholic Hour*.
- 20 years, starting March, 1938; Montreal (six other stations in the Province lately).
- 12 years, Montreal; 8 years, Quebec, North U.S.A.
- Greenwood, Miss.; continuing
- 15 years, off and on
- West Chicago
- 20 years; Montreal
- Intermittent
- Time not specified; Greenwood, Miss.



Friar	Type of Program	Place & Time
Noel William, O.F.M.	Sunday High Mass, with sermon and commentary (latter by two boys specially trained). Broadcasts four times a year at present.	20 years; dropped in 1957 when station raised price; Emporia, Kansas
Peter Machesky, O.F.M.	Catechetical talks with Fr. Frederick Kochan, O.F.M.	Continuing; Greenwood, Miss.
Sylvère-M., LeBlanc, O.F.M.	Mass daily, 6 a.m. weekdays; 9 a.m. Sundays; Commentary on the Mass in French; Mass of the Dead sung once monthly; hymns. On Holydays, no Mass, but comments on the liturgy of the Holyday.	From 1951; Quebec, Montreal
Justin Figas, O.F.M. Conv.	The Rosary Hour. On the air for 30 years.	Buffalo, N. Y.
Jeremiah Smith, O.F.M. Conv.	30-minute <i>Moral Side of the News</i> , with panel of 2 ministers, a rabbi and a priest. Fr. Jeremiah substitutes for regular priest.	Louisville, Ky.; frequency not specified
Roger Bartman, O.F.M. Conv.	Discussion program, <i>Moral Side of the News</i> , rotated among Catholic, Protestants, Jews.	Louisville, Ky.; frequency not specified
Leonard Glavin, O.F.M. Cap.	15-minute program monthly; time offered to Seminary by station; seminarians put on plays, talks.	3 years
Capuchins of the Province of St. Augustine	Weekly broadcast on some phase of the Church's teaching. Taped talks by Professors of St. Fidelis Seminary.	15 years; Butler, Pa.
Boniface Weckmann, O.F.M. Cap.	Weekly spiritual instruction class. Occasional guests for discussion and question and answer approach.	12 or more years; Charleston, W. Va.

Marius Noe, O.F.M. Cap.	15-minute program, 8:15 a.m., Sundays; short talk which is last quarter of an hour's "meditation." First three quarters are given by non-Catholics.	Saginaw, Mich.; age not specified
Fr. Maurice, O.F.M. Cap.	Half-hour weekly forum, Sundays; answers to queries, sent in by listeners.	Lac-Bouchette, Canada; 70 Broadcasts; discontinued for lack of time, staff.
	Half-hour weekly program in honor of St. Anthony.	180 weeks; discontinued.
	Two novenas a year in honor of Our Lady of Lourdes and St. Anthony; recorded rosary, meditations, hymns by pilgrims.	Age not specified
Fr. Raphael, O.F.M. Cap.	<i>Hour of St. Francis</i> translated into French; on 14 stations.	French-speaking Canada; from 1956
Sebastian Miklas, O.F.M. Cap.	Four appearances on <i>The Catholic Hour</i> ("Sanctifying Your Emotions"); ABC network series <i>Christian in Action</i> ("Recipe for Living"). Directed Catholic U.'s participation in NBC's <i>Education 1970</i> series. Numerous preaching and guest appearances and special Christmas and Easter shows on national hookup.	Intermittently from 1940; Washington, D. C.
John McGuirk, T.O.R.	Discussion on general topics of religion and the Third Order.	Intermittently; Pennsylvania

## Results

How much good has been accomplished by friars in radio and television? The survey above tries to assess results, but we have to face the fact that the results in this field are for the most part intangible. We cannot read them down like a parish register—baptisms, marriages, and funerals. However, the results are there for the discerning eye. Those friars who, like myself, are engaged in the work can give you examples without number of the spiritual impact achieved in radio and television.

External results are there, too. The basic norm is mail response. It, too, has to be assessed with a discerning eye. It is like an x-ray that must be read very carefully or a wrong diagnosis will result. For certain types of programs, just a few letters mean more than hundreds for another type of program. For example, if you say, "Send in two box tops and get a space-man's helmet," the mail is apt to be terrific. But if you say, "Keep the Sixth Commandment," no matter how much your audience is affected, they won't write in about it.

Nevertheless, I could quote from *The Hour of St. Francis* files thousands of letters testifying to the power of radio—conversions, better understanding of the Faith, return of fallen-away, answers to moral questions, solving of personal problems.

Here are a few very brief examples: A woman listener heard "Stairway to Nowhere," which deals with suicide. She wrote: "The program seemed that it was meant for me. My husband passed away a short time ago. I have been getting his affairs settled. Then I was going somehow to meet him. I had the pills in my hand. Your program opened my eyes to what I was doing."

Our program on steady dating, "Not to a Girl Like Me," brought this comment from a teen-ager: "When one hears of the dangers of this steady dating from someone your own age, it means more. This has given me a new viewpoint."

The true story, "Death of a Man," brought us hundreds of letters along this line: "Please send me the script. My husband too has cancer. He doesn't know how much longer he has to live. This is my burden, and I do want to thank you for renewing my faith and giving me courage to face facts."

### Failures

Still there remains in our past and in our present a great area of failure. Somehow we have lost Pentecost. Many opportunities have been wasted through lack of vision and lack of conviction. We know that in our contact with the mass of our people, our audience is slipping away from us. They get a seven-minute sermon on a Sunday, except in summer, when they get none. People are not coming to Missions as they used to, because they are held at home by TV and other distractions. We touch only a limited number in schools.

And we allow one great voice to be still—the voice that could reach everybody. Radio and television is the breathing air of today. What St. Paul said about Faith coming from hearing is now, “Faith comes from hearing and seeing.” Radio and television are the missionary frontiers of our Faith today. The trouble is that we have become too static and comfortable. There is nobody to man the frontiers. We are too busy housekeeping.

Here is a specific example of our failure, as one friar put it. “I recall back in 1952 I was asked by the secretary to the Cardinal to deliver a television sermon full-blown over NBC on a Sunday morning. Because I couldn’t be spared on that particular day, I had to turn down the invitation, only to have the secretary say, “Don’t your Superiors realize the importance of the radio and television apostolate?”

“Typically, the secretary never invited me again to do a show for him. It wasn’t until the new diocesan director got into the saddle that I was called again.”

The letters from the friars in connection with the survey are full of this complaint.

Especially with television, we have not had the vision or the initiative to push our cause, to step into television as an influence or a telling force. Contacting every friar who works in television, we find the continual cry is “Give us something to work with, give us some technical knowledge, give us the equipment for this job.” Whatever is being done is being done on an individual basis, but the individual does not have the facilities to present the message as it should be presented. The men in the forefront of the battle



are more conscious of this than anyone else. They are crying for help, for instruction, for weapons. It is up to us to back them up.

### Obstacles to be Overcome

Beyond our own failures, there are obstacles in the radio and television setup. These are formidable ones. The history of the industry is a story of dollars and cents. The dominant motive is profit.

When restraints are put on this appetite for profit, they are artfully dodged. The crux of the matter is a thing called public service time. The Federal Communication Commission demands that each station devote some of its time to the public interest, to charitable, educational, religious causes. This obligation is vague and impractical. There is nothing that says actually how much and when this time should be given. So the practical result is that all public service programs—and this includes religious offerings, are buried in the ghetto of television and radio, the very early morning hours, or the extremely late ones, or what is called the “Sunday graveyard.” Since all good listening time is a matter of revenue, it is unattainable for religious purposes.

But the industry has its side, too. There are the so-called “clamoring voices of religion” to deal with. It is hard to blame station managers for wincing at some of the religion that comes over the tubes. The infinite multiplication of denominations puts the managers on the spot. Who is to get the time? Also, a religious program is apt to divide the audience. If a Baptist minister speaks, he will appeal mainly to a Baptist audience. A Catholic gets a predominantly Catholic audience. Stations are afraid of creating ill-will by denominationalism, and they cannot supply all with time.

There is another barrier. The industry has had bad experience with religious programming because of the deadly dull character of most of it. Stations want to keep people tuned to their channel. There are some outstanding religious programs, but they are few and far between. The general run of programs is characterized by a seriousness of theme and a heaviness of method. Since television is primarily entertainment, this is a real obstacle.

There is the expense obstacle, too. To present an adequate pro-

gram, money, and a lot of it, is needed. This is not easy to come by, especially since direct soliciting over the air is prohibited.

There seems to be an answer—namely, that some commercial enterprise will sponsor a good religious program, but this is not so. Bishop Fulton Sheen is the only case in television history where such a thing has happened. It is easy to see why a sponsor is hard to find. A sponsor is not going to sell his soap or potato chips by knocking divorce. It so happens that divorced people use soap and eat potato chips. From personal experience, I can tell you that if a program is even faintly labeled religious, it removes itself from commercial sponsorship. We always hope that the door will open, but it never has been.

So we have a formidable array of obstacles. Does this let us off the hook? Does this give us leave to turn television over to cowboys and dancing girls and private eyes? No, we cannot accept defeat.

### Opportunities

Let me paint the picture of the opportunities. When St. Francis wanted to speak to the people, he went into the market places or into the fields, wherever the people were gathered. Today the market place is empty, and the people are gone out of the fields. Today's groping multitude is gathered around the radio and television sets of the land—especially the television.

If we don't reach them there, we will miss them; there is no way, normally speaking, to repair the loss. We're not going to find them any place else.

Here is a comparison for you to consider: A pastor on Sunday may talk to 200 people in his parish. A man before a TV camera may speak to as many as 200,000. Suppose we reach only one percent of New York's people—a total audience of 9 million. One percent of this is 90,000—a lot of people.

If you are successful in TV, you can increase the percentage, whether it be in New York or in San Antonio, Texas. Eighty-six out of every 100 homes in the United States have television sets. The average family spends four hours a day before that set. Here we have a tremendous missionary field.

No one is more qualified than a friar to use the opportunities presented by this apostolate. For one thing, the Order is behind us. Experience tells us that Order priests, especially friars, can be freed for any eminently spiritual opportunity. They may not know much about the field, but they are available to go into it.

Also, there is no message or preachment today that is more effective than the Franciscan message. We know that people everywhere are longing for what we have to give. The message of St. Francis is an appealing one. It breaks down all defences and reaches the hearts of the audience.

Then there is the attraction of our habit. It is something like St. Francis himself—it finds a welcome in every home.

The challenge is this: We have had put into our hands an instrument for the spreading of God's kingdom such as has never been granted before in the history of mankind. Are we going to fail in this supreme hour?

### Specific Agenda

Now we move into the area of action. What are the specific steps to be taken? I shall mention many, but develop only the one most pertinent to this group. These are points to be used practically, or to be spread abroad as constructive ideas.

1. Combat the evil elements in the present TV and radio programming. This is done by letter, by expressions from the pulpit, by word of mouth, by the written word. The best curb of abuses in radio and TV is public opinion.

2. Seize every opportunity to work in radio or TV, and resolve to take up the job in such a way as to compete successfully with commercial programs. This means hard and careful work.

3. Promote good radio and television programs.

4. Act as a representative for national Catholic programs, which can afford to have high quality, and whose producers are anxious to furnish them free of charge.

5. Keep up a good public relations with the stations in your area.

6. Specialize, if you can, in educational TV. It holds great promise for the future.

7. Try to cure the indifference of the Catholic pulpit toward radio and television.

8. Train friars in the techniques of radio and TV by setting up a school of our own.

### Radio and TV School for Friars

The eighth and concluding objective is what I consider a most necessary step in grasping the opportunities of radio and TV. Almost every suggestion received from my fellow friars in this work witnesses to the necessity of this advance. As I see it, the present opportunities simply demand that we set up a special school of instruction for friars in radio and television.

In making up our survey from opinions expressed by friars all over the U.S. and Canada, we find one universal complaint—men have not been trained for the job. They are called to work in radio and TV, but they have had no opportunity to fit themselves to do a really good, successful job.

The question of such a school has to be discussed carefully by capable minds, but may I suggest an outline of procedure.

a. First of all, the Provincials should be approached for authorization to set up such a school, so that it would have an unanimity of intent.

b. Have a provisional committee appointed by the F.C.C. to formulate a policy of action to present to the Provincials' Board.

c. This would lead to the setting up of a school, in charge of one competent individual, segregated, like St. Paul, for the work.

d. This course could work in one place, but it might be even more effective as a mobile unit, moving to various Provinces and areas, and conducting complete courses for those friars in the area who would be appointed for the school. Even a class of five is immensely worthwhile in this type of work.

e. When the school becomes known and appreciated, open it to outside students, priests and laymen, who will want to work in the field.

You are men of ideas. Your ideas have legs. They travel through the Provinces and form the policies of our Franciscan way in this land. You have a commission in this matter of radio and television. The challenge again is this, and I repeat it—we have had put into our hands an instrument for the spreading of God's kingdom such



as has never been granted before in the history of mankind. Let us begin to use it effectively; for, until now, we have done nothing.

### DISCUSSION

BROTHER PHILIP HARRIS, O.S.F.:—Having had the unique privilege of being the only Franciscan Brother with a television serial, I hope that I am able to appreciate the significance of Father Hugh's remarks, especially his recommendations for Franciscan advances in radio and television. What a few Franciscans in these fields have done, many more can emulate in the future. Since critics have observed that some of the most daring, original, and bold television experimentation of high quality has been done on the religious sponsored programs, it is our challenge to bring new breadth and vision to the medium. Television is still in its infancy, and many people now working in it are not particularly skilled or capable; thus the friars with ability and something worthwhile to offer video, should not hesitate to approach television producers with ideas.

I should like to inject three points about television which Father Hugh did not touch on in his paper, and to underscore one that he did mention. First, there is a revolution going on in the television industry as it shifts to video tape. The friars should consider the possibility of producing such tapes or short films, like the Christophers, which they would then offer as a "package" to television stations, especially in smaller towns. A video tape or film will have much more effect by reaching a larger audience over a longer time than a "live" show which is over and done with. Secondly, our larger colleges and universities should explore the possibilities of educational television, either putting on special programs or obtaining their own educational channel as has been done in some Jesuit institutions. Thirdly, friars should examine the feasibility of closed circuit television which can be installed in an institution for as little as \$5,000; it has many practical values, especially for the training of seminarians in television technique. This brings us to the central point of Father Hugh's address—the need of such training for the Franciscans at large who are interested in doing work in these fields.

From my experience, very little professional assistance and technical training are available to the priest or religious who is given the opportunity of appearing on television or producing a program/series for that medium. Father Hugh's suggestion for a central television training and consulting center under Franciscan auspices should be seriously analyzed and implemented. Such a training institute might eventually produce Catholic publications, films, and video tapes for use in the industry.



## RADIO AND THE FRANCISCAN MESSAGE

ROMANUS DUNNE, S.A.

His Holiness, the late Pope Pius XII of happy memory, in his encyclical letter, *Miranda Prorsus*, points out in unmistakable terms the fact that the primary aim of radio and television is to serve truth and virtue. The present paper dealing as it does with *Radio and the Franciscan Message* must likewise treat of the true message which the Franciscan Order has as its heritage from St. Francis, those virtues which of necessity spring from that apostolate and the way in which radio can be utilized to spread that message.

### The Franciscan Message

The first question to be solved is this: What is the Franciscan message? The Franciscan message, as we see it, is nothing more than the Gospel Message. St. Francis built his rule and his whole life around the Gospel of Christ. That Gospel, he knew, could be lived and must be lived if men were to be true followers of Our Divine Lord. The Franciscan life is the life of the Gospel—the theology contained in the glad tidings bequeathed to us by Christ. We can, of course, express the Franciscan message by calling upon the traditional Franciscan motto: *Pax et Bonum*. But at the roots of this motto we must find the Gospel which alone can give us true peace and genuine goodness.

Since true peace and goodness stem from union with Christ, however, we as Franciscans must turn to the ideals of St. Francis who walked in the closest union with Our Divine Lord. These ideals, or, more precisely, virtues will give us a clearer concept of our Franciscan message. Arbitrarily, we might list them as: penance, poverty, humility, obedience, joy and seraphic charity. For Francis, these were the virtues he loved above all others for they encompassed the spirit of the Gospel of Christ.

St. Francis conceived the life of the Friars Minor to be one of penance. But the penance that pervades the Gospel means nothing

more than a "conversion to Christ, a change of heart." This truly Franciscan virtue is especially needed in the world today. The way to show that need is through the media of communications available to us, in this case radio.

Radio today is thought by some to be an obsolete medium. On the contrary, there are more radios in operation today than ever before. In the United States alone just last year there were some 185 million radios. This is a staggering figure when compared to the 57 million daily newspapers [daily newspaper circulation] and the 42 million television sets then operating. Today there are even more. If we realize the limited number of people we reach each Sunday at Holy Mass with our short sermon, we can readily see the value of radio as a Franciscan apostolate. Whatever we as Franciscans can do, therefore, to effect true penance, a true "change of heart" in the world through radio, we must do. Saint Francis was able to preach a sermon without words simply by walking in a reverent way through a town. Today, however, we do need words; we do need persuasive drama, effective sermons, stimulating discussions on radio in order to spread our message. Radio is the medium through which we can exercise a tremendous influence over the hearts of men. By all means, then, let us use radio well.

What of the spirit of poverty? Here again we have a chance as Franciscans to point out to our people the true value of poverty. Today people are being constantly brainwashed by the secularistic turn of our media. Everywhere they go, they find this attitude of mind. Material prosperity has made them selfish, lustful, greedy for more and more material comforts. They want the newest and the best; they will settle for nothing else. Unfortunately, we know that real peace comes not from an accumulation of luxuries, but rather from an interior disposition, the "tranquility of order" of which St. Augustine spoke. Through radio programs professionally prepared, this fundamental Franciscan message can be spread, until the Catholic philosophy of life, the life of the Gospel, looms brilliant in the light of truth.

As far as the other Franciscan virtues are concerned, all we need say is that they too can and should be brought to light through radio broadcasting in such a way that their excellence and their application to the *hic et nunc* world in which we live becomes mani-

fest. The answer to the pride of nations and peoples is the tried and true answer of *humility*; the answer to adult delinquency as well as juvenile delinquency is *obedience*; the answer to the misery and despair of men is the *joy* so intimately connected with the Franciscan message of Christ and His Kingdom; the answer to the hatred of atheistic communism is *seraphic charity*. Through the medium of radio, the value of these virtues can be forcefully demonstrated. People want relief for their starving minds and bodies; they want something to look forward to, something lasting to set their affections on, something eternal on which to cling. The Franciscan message of the Gospel is that "something."

Yes, we do have a message. It is a spiritual message. It is a message filled with love and hope, a message filled with eternal truth. The people need that message today more than ever before. Radio is a wonderful opportunity for the Franciscan family to spread the Kingdom of Christ Crucified among men. This great truth was evident to His Holiness, the late beloved Pius XII, when he wrote:

. . . communications, radio-communications in particular, have a prerogative, as it were, to act as direct and efficacious vehicles of the very message of Christ. The message of Christ over the air or through the sunken cables of the ocean! What a privilege and what a responsibility for men of the present century! And what a difference between far-off days when the teaching of truth, the precept of brotherliness, the promises of eternal beatitude followed the slow passage of the apostles over the hard paths of the old world—and today when the call of God can reach millions of men at the same instant! On the hidden networks of human discourse that cross space in every sense, a prime place belongs to the eternal and salvific language of the gospel, which alone, strengthened by grace, can bind together the union of souls under a superior law of love and justice and in the luminous aura of a living hope.<sup>1</sup>

This must be our hope too as Franciscans. For we have a hallowed message to impart. The way is clear, the norms established, the ideals set. We need only bear in mind the words of Pius XII in his *Miranda Prorsus* when he said: "But we rightly think that the most excellent function which falls to radio is this: to enlighten and instruct men, and to direct their minds and hearts towards higher and spiritual things."<sup>2</sup>

<sup>1</sup> Rev. Vincent A. Yzermans, *Valiant Heralds of Truth*, (The Newman Press, 1958), pages 77, 78, section 62

<sup>2</sup> Encyclical Letter of Pope Pius XII, *Miranda Prorsus*, September 8, 1957, N.C.W.C. ed. page 26, section 170



### Program Production and Techniques

With the Franciscan message before us, with the world in desperate need of being nourished and sustained on the fruits of that message, we as Franciscans have the obligation to spread these sublime truths as far as possible by making use of every means of communication available to us. The radio is of prime importance as one very effective means at our disposal. We must produce programs for radio which will be of such professional excellence that our audience will not only listen, but will be influenced by them to such an extent, indeed, that a genuine "change of heart" will be effected in their lives.

Since each of us can learn from the other, since all of us can profit both from our successes and failures in the field, we turn now to a consideration of the actual production of a radio program. Here we want to consider the questions of how to produce a radio program, how to handle problems relating to scripts, to casting, to financing and to the marketing of our programs.

Undoubtedly, actual examples of programs will serve the best purpose here. For that reason, we will discuss briefly three programs, *The Ave Maria Hour*, *The Hour of St. Francis* and *Christ the King Hour*. These are examples of what is being done by Franciscans today in the field of radio. Needless to say, there are many more such programs being carried on by our Brother Franciscans all over the world, but from these three we should learn the answers to some of our mutual problems in radio production.

As producer of *The Ave Maria Hour* I have firsthand information regarding the problems we must face in the highly competitive world of radio today. Let me briefly describe our method of production.

*The Ave Maria Hour*, as you know, is a half-hour religious broadcast dramatizing the Lives of the Saints. The program was first produced in 1935 when radio itself was only fifteen (15) years old. Father Anselm de Pasca, S.A., received permission from Very Rev. Paul James Francis, S.A., Superior General and Founder of the Graymoor Friars, to undertake the project if he could raise the necessary funds for the first six programs. Father Anselm did succeed in raising the necessary \$8,000 and the life of St. Mary of Egypt

was presented as the first program at 4:30 in the afternoon on Sunday April 28, 1935. The program was an instantaneous success and in the weeks that followed more than 1,000 letters came to Graymoor attesting to the spiritual uplift that the first program gave to its listeners.

From that time on, *The Ave Maria Hour* made the work of the Graymoor Friars known in many parts of the world. The program stresses the charitable work of the Friars at St. Christopher's Inn, a shelter for homeless and destitute men conducted at Graymoor. Such is the response from our listeners to this needy cause that the program is able to carry much of the financial burden of the Inn. That means, of course, that the program not only gives inspiration and entertainment to its listeners, but also makes known to them this work of charity for the wayfarers who come daily to Graymoor to be fed, clothed and rehabilitated.

Beside publicizing Graymoor and its missionary and charitable activities, moreover, the program serves many other functions. Many of the Graymoor Friars, for example, attribute their vocation to *The Ave Maria Hour*. The program brings in a considerable amount of food and clothing for the homeless men at St. Christopher's Inn. Through this program many people learn about the other works of the Graymoor Friars, especially their missionary activities both at home and abroad.

On the spiritual side, it does a tremendous amount of good by bringing comfort and encouragement to Catholics and non-Catholics alike. It helps break down some of the prejudice and misunderstanding many people have about our Faith. It brings many letters to Graymoor attesting to the conversion of individuals and even whole families because they listened to our weekly broadcasts. Recently one young lady wrote:

I'm seventeen years old. But if it wasn't for your "Ave Maria Hour," I wouldn't be a Catholic—nor would my Mother and Sister. Mother has told me that I've always listened to your program. She told me that one Sunday evening she found me in tears (I was 4½ years old) at the radio. I had been deeply affected by a program depicting Our Lord's Crucifixion and Death. I asked her, "How could they do that to Him, Mummie?" We didn't belong to any Church and weren't baptized. In 1956 I was baptized on a Saturday, received Our Lord the next day, and the following Tuesday was Confirmed. A month later my Mother and younger sister were baptized. On July 2, 1958 I entered the Sister of the Visitation a

cloistered group of nuns. I remember before my conversion I used to say lengthy prayers and would end by saying "And if possible, God, God bless you." Now instead I say, "God bless the Graymoor Friars."

This is an encouraging sign for those engaged in producing the program. This makes all the work, all the expense, all the problems seem as nothing.

Now the actual production of *The Ave Maria Hour* runs something like this. Each week I go to New York City to the studios of the Columbia Record Company and discuss last-minute details with the director, Mr. Carlo de Angelo—our well-known radio and television director. The cast consisting of all professional actors and actresses who may be seen or heard in Broadway plays, on radio, and television programs, are members of the American Federation of Television and Radio Artists. Since, however, the cast has not seen the script ahead of time, each reads through his or her part and the entire program is timed. After this any deletions or corrections of dialogue are made which will the better bring out the emotional and dramatic value of the scene. The second step in the production consists of a rehearsal of scene after scene before the microphone, during which the director makes changes in modulation of voice, interpretation of lines, insertion of filter-mike for special effects and the addition of all sound-effects to the scene. Finally, the production is ready to be taped. The organist, Mr. Charles Paul, composes all the music for each program. Thus with suitable music, the aid of sound effects and a well-prepared cast, under the expert guidance of the director, timekeeper and engineer, the program is completed. The tape is then sent to Bridgeport, Connecticut, where a master-record is prepared, and from this 175 sets of recordings are made. These are returned to Graymoor where they are packed and sent to the various stations at home and abroad in a series of six recordings. This, then, is our method of production. Behind the actual recording of the program, of course, there are the problems of casting, script writing, financing and marketing of the program.

### Problems of Casting

*The Ave Maria Hour*, as a highly professional program, must make use of professional actors and actresses available in New York City where the recordings are made. To obtain the best at a reason-

able cost, we make use of members of AFTRA. These people are regularly available to us through their service. The director chooses the cast carefully according to the character parts required by the script. One actor, for example, has the happy facility of adapting his voice perfectly to play the part of a man in his twenties as well as one in his seventies. He is Bill Lipton, the only actor we know of in the city who does these two roles so well. Athena Lorde has the rare gift of imitating her own son's voice and we use her frequently to play the part of a young boy. Bret Morrison, who in the early days of radio was the character known as "The Shadow," can play a German Kaiser, a saintly Bishop or an understanding father. These are just a few of the many artists available in New York City.

The highly successful *Hour of St. Francis* which is also a dramatization-type program utilizes top Hollywood talent such as Danny Thomas, Pat O'Brien, Loretta Young, Jane Wyatt and many others. These personalities donate their time and talent to Father Hugh Noonan, O.F.M., the director of the program, and with their help, Father Noonan achieves that professional touch so necessary in religious broadcasting. The *Hour of St. Francis* began in 1946 and is carried on well over 600 stations at home and abroad. On the other hand *Christ the King Hour* which just started this year on February 7, 1959, under the able direction of Father Alcuin Mikulanic, O.F.M., uses well known Franciscan preachers who deliver the talks in the Polish language.

It is evident, therefore, that casting depends upon the type of program we are producing and the availability of artists and other professionals. Sometimes we cannot get just the right person for the part; then there is the question of someone less qualified. Occasionally the substitute turns out to be better qualified than we thought, but more often the show is less effective because the cast is not just "right." This is a condition all must face, all must be ready to endure.

It seems to me that any program will be classed as excellent only when all the parts that make it up are well done. A program with the proper cast, a good script, effective music, intelligent direction can be poor because the engineer was careless about the balance of sounds, or the sound-effects man just fell short of adequate sound.



It takes everyone working closely together; it takes painstaking care and the willingness to re-do a scene so that the whole will not be affected. Although this takes time and may cost more money, it is essential to a professionally-prepared program. Since we as Franciscans have such a tremendous message to give to the world, we cannot aim for less than perfection. We may not always reach the goal, but we must at least aim for the top.

### Problems of Script Writing

In his wonderful encyclical letter, *Miranda Prorsus*, His Holiness Pope Pius XII points out clearly the need of writers who are properly equipped to present true doctrine. He writes:

In these days, technical excellence in radio programs requires that they conform to the true principles of the art. Hence, their authors and those engaged in preparing and producing them must be equipped with sound doctrine and a well-stored mind. Consequently, We earnestly invite them also, as We did the members of the motion picture industry, to make full use of the superabundance of material from the storehouse of Christian civilization.<sup>3</sup>

We have a wealth of material in our background which we can utilize in presenting our message. There is no lack of material. The problem is to find qualified writers who can present that material in an up-to-date way, in an interesting, instructive and entertaining manner, while at the same time adhering closely to the Catholic theology and philosophy contained in our message. Not all good writers are Catholics; probably most are not. That adds the burden of supplying writers with the material necessary to prepare a script. That demands a constant critical reading of scripts, so that all errors of terminology may be deleted.

Script writers on their part must keep in mind, too, that radio is a one-dimensional medium. The message conveyed is received and understood only through the medium of the ear. This need be no hindrance to good writing and many in many respects be an asset. Think, for example, of the role the imagination played when we listened to the radio programs of Jack Benny or Amos and Andy. Recall the impact of the radio addresses of Bishop Sheen or Father Coughlin. Here we not only heard words, but we lived the message

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<sup>3</sup> *Ibid.*, page 31

they presented; we "saw" vividly through the eye of our imagination the scenes they presented to us. Put the human voice, music and sound effects together, present the whole to the imagination of the listener and we can paint a picture even more vividly than the artist can paint on his canvas.

The script writer, furthermore, must write for the individual listener. The radio audience is always one person. It is never a crowd or a congregation in the sense of a church or theater audience. Each individual listener must feel that the script is for him alone if it is to achieve effective and lasting results. Erik Barnouw, in his *Handbook of Radio Writing* says:

The radio writer must learn to develop a feeling for the listener's creative activity. He must learn to give it scope, control it, and predict its probable course. And that means he must become aware of the habits and laws of a fascinating mind-world whose operations are totally unlike those of the world in which we live. The understanding of that shadowy world is the crux of the radio writer's problem.<sup>4</sup>

Furthermore, from the mere fact that radio is one-dimensional in character, the program must necessarily strive for simplicity of style. "Radio's peculiarities commit it forever to the quick start, the simple plot, the unprecedented concentration on plot essentials," say Erik Barnouw.<sup>5</sup> Together with simplicity of style must be added the idea of making the audience so to speak "read with their ears." The program must be listenable, in other words. The terms used must be clear and concise; the writer must talk in the listener's terms always avoiding the unfamiliar and that which we can call "professional jargon." To be a successful writer, the author must talk in definite terms, in specific situations that square with the listener's experience. Abstractions and generalities are out of place and hinder rather than help a script.

Since we want our audience to become absorbed in our script, besides avoiding the abstract, we must ask our writers to use words and terms that paint pictures. This means avoiding long or unfamiliar terms. The writer might well use words whose sound suggests their sense. Such words as buzz, hiss, ooze, splash, all have

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<sup>4</sup> Erik Barnouw, *Handbook of Radio Writing*, (Boston: Little Brown & Co., 1947), page 23

<sup>5</sup> *Ibid.*, page 25

this onomatopoetic value. They help the imagination; they paint a picture for our listeners.

Finally, what of the central idea contained in the script? Since the backbone of any program is the idea, we need to present the ideas contained in our Franciscan message in such a way that they will *live* for the audience. That means that the idea must be made personal to the writer first and then to the listener. If the idea is interesting to the writer, it has a chance at least of being made interesting to the audience.

How can we judge whether our idea will be interesting to the radio audience? The answer here depends upon many factors. Is the idea a fresh, sound one, or is it hackneyed and trite? Is the idea single; that is, do we have one clear-cut idea? To multiply ideas in even a half-hour script is looking for trouble. People can hardly grasp a single idea, much less a complexity of them. Will the idea move people to act? Will it stimulate them emotionally and intellectually? Is the idea dramatic? Is it interesting at all? These are the criteria by which to determine the value of the idea to be presented. They might well solve many a question of why people turn off a program on a particular day—and why it takes months to regain even a portion of a “lost” audience.

Finally, script writers, although not plentiful, can be found in most of our larger cities. Many of them are free-lance writers and they will take most any type of writing assignment. Some of the larger theatrical agencies can suggest writers to us and there is also the Catholic Theater Guild of New Bedford, Inc., which has a staff of Catholic writers eager to do work for radio and television programs. All writers for *The Ave Maria Hour* belong to Writers Guild of America, East, Inc. With each script assigned we go into contract with our writers. Each of our script writers receives \$100.00 for each script approved by us. For the first re-run we pay \$35.00, for the second \$30.00 and for the third and subsequent re-runs \$25.00. Actually, we seldom use a script more than twice and we try to wait at least five years before using it the second time. This, then, is the picture as we see it. There is no question about the importance of a “top-rate” script. It is essential to a good production. Perhaps it might be worthwhile, therefore, to secure the best writers available—even if it costs a little more.

## Financing a Religious Radio Program

Since a radio program costs money, we are faced with the problem of financial aid. Where can we get the funds we need? How can we get even more money to keep pace with rising costs of production? The whole answer I cannot give you, but perhaps we can learn from what others have done.

*The Ave Maria Hour*, for example, is supported by the Graymoor Friars. Part of the money comes directly to the office of the Director, but most of the funds must be supplied by the Friary. Since the program does sponsor and advertise the work done among the homeless at St. Christopher's Inn, some of the money coming to the Inn is credited to the program, but this is mostly a matter of book-keeping. The program has never been able to support itself. Neither have we sought a sponsor since we want to have full say about the program. We look upon it as part of our apostolate handed down to us by our Founder, Father Paul James Francis. For these reasons, among others, the friars do carry the expense entirely. Today, each program costs between \$1200 and \$1500. This means an annual cost of almost \$90,000 when all other expenses are added to production costs.

*The Hour of St. Francis*, on the other hand, finances the program by a sort of taxation system imposed on all Third Order members. The Third Order is dedicated to works of charity, peace, and brotherhood. In the spirit of Francis, the members have adopted this system of taxation as one way of furthering the interests of the Church and at the same time of spreading the Franciscan message throughout the world. Fr. Hugh Noonan, O.F.M., the Director, realizes that the program costs more than \$25,000 a year, but he also realizes that the amount of good done, the millions of people reached, far exceeds the cost of production. *The Hour of St. Francis* is on some 625 stations. That means 625 more Catholic Churches on the air, so to speak; that means an audience of millions.

Again, *Christ the King Hour* follows the plan of the Graymoor program, and Fr. Alcuin Mikulanis, the Director, advises us that his province (Assumption of the Blessed Virgin Mary—Pulaski, Wisconsin) carries the burden of production costs. Fr. Alcuin also makes the radio talks available to those who request copies, and this courtesy too runs into money over the period of a year.



What these three programs have done might be the only way for them even at present. Bishop Sheen, on the other hand, eventually found a sponsor who would not interfere with his program. Perhaps there is such a sponsor available to us. Often enough, a group such as the Knights of Columbus, the Catholic Daughters, or a local parish organization might be tapped for funds. Then there are individuals who might be interested enough to bear the cost. There is always a mailing list which might be built up from among our listeners. Perhaps we could ask our audience to help by offering them a share in our radio apostolate and inviting them to be sponsors at \$1.00 a week. If we could get enough sponsors, we could carry the program easily, and no one would be overburdened.

Finally, may I suggest that the most important thing we have to remember is to make our program worthwhile. We must make people want to hear it; we must make it professional; make it as fine a program as we can. Then when we ask for money, we will have something substantial to offer. In response to our efforts, God's goodness will not be wanting; we will get the support we need.

Perhaps we would do well to recall that radio broadcasting is termed an *art* by Pius XII in his *Miranda Prorsus*.<sup>6</sup> As an art, it must live up to the highest possible standards of excellence. Does our program meet the challenge of those standards? Mr. Arthur Hull Hayes, president of C.B.S. Radio, flatly told the Catholic Broadcasters recently at their 11th Annual Convention in Detroit that many of the programs on radio today are of very poor quality. He stated his position kindly and mildly. Mr. Donald McGannon, president of Westinghouse Broadcasting Corporation, went a little further and said that many radio programs are full of a "terrible sameness and mediocrity." He said, moreover, that "many religious and educational radio and TV programs today are "three-D—dull, drab and dreary" and that this situation is due "partly to an unwillingness of persons like yourselves to invest in progress which will compete honestly with commercial programs." Here are men in the field pointing out the need for excellence and the sad fact that many look upon their show as just another "job." I wonder whether our own programs could stand up to an unbiased yet critical analysis on the basis of excellence!

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<sup>6</sup> *Miranda Prorsus*, page 27, section 177

### Problems with Radio Stations

Radio stations want good programs. They need an audience to survive. They need the backing of paid advertising, of the "commercial" to keep them functioning. Generally speaking, they are eager to listen, eager to support any worthwhile enterprise, but they never for a moment forget the importance of maintaining and increasing their listening audience. They have the problem of constant scrutiny by the Federal Communications Commission. They must meet the requirements of the FCC and must maintain the standards set. Specifically, they must give at least "some" free time to religious broadcasts on a public service basis. This is where we come in.

We might have a half-hour program, a fifteen minute program or a spot announcement to offer. So have the Protestants and Jews. To be fair, the radio station will try to give everyone an even break. That's why Sunday mornings are so cluttered up with all kinds of religious programs. Some are good; some, poor; and some, atrocious. Yet they are on the air. Furthermore there is the problem of competition. Many non-Catholic programs are highly professional and extremely well done. Many programs sponsored by the Baptists, Lutherans and some Jewish organizations are willing to pay for prime time. Some Protestant sects are sinking millions into radio and television either because this is the only congregation they have left, or because they realize the potential of these media. We Catholics are plugging along valiantly, but I'm afraid we do not have that *unity of support* necessary to compete with some of the other religious groups on radio. Perhaps the hierarchy hold the key to a solution, perhaps an organization like the Catholic Broadcasters Association is the answer. Whatever the case, we do have a problem.

A second problem concerns the constant buying and selling of radio stations. Perhaps this will always be the case. Yet, we must face the constant threat of being on a station one Sunday and not the next. Sometimes with a further change of hands, we are reinstated. In many cases, however, we never get back again.

In this regard, we suggest that our program may not be at fault. A new manager may revamp his entire schedule—a schedule which just doesn't include us. One thing is evident. We must keep ourselves in the limelight. Even when we are taken off the air, we can-

not let the station forget we are still available. Periodically, we should write them or send them literature on the accomplishments of the program or on our latest series coming up. In this way, we make ourselves available for a future opening. Many times this bit of publicity pays off. It never hurts.

Occasionally, we might find it necessary to pay for time on one or the other station because we want to be heard in a particular area and cannot get free time. Again, we could be stubborn and refuse to pay, but this might not be prudent in the long run. This is especially true in very large cities like New York, Philadelphia, Boston, Chicago, etc. This is where the people are concentrated; this is where we might reach our greatest audience. The only thing that hinders us is the price. After serious consideration, however, we might find that the amount of coverage and the amount of good we can do far exceed the financial burden imposed. For example, *The Ave Maria Hour* is heard over WMCA in New York City and WJMJ in Philadelphia. But we pay for time in both cities because we feel the coverage is worth the expense. On the other 300 stations in the country, of course, we are on free time. In New York we pay \$132 a week for time; in Philadelphia, \$40 a week. I might point out, however, that *The Ave Maria Hour* is a half-hour program and for that reason many stations will not carry it. They prefer a shorter program since they are still covered with the FCC as long as they present some religious shows on their station. They do have a point and that makes it all the more necessary for us to keep *The Ave Maria Hour* on a professional basis. In some cases, that is the only reason why we are still on the air.

Presumably, neither *The Hour of St. Francis* nor *Christ the King Hour* pay for time. The former is a fifteen-minute show, the latter is only beginning to extend itself around the country since it just started this year.

This is the picture as it appears to me. Again, I must stress the excellence of program production as an essential requisite for getting on the air and staying there. We must give the Station Manager a program he can be proud to carry, one which will insure his audience and we will get air time.

There is one last problem I might present; it is the problem of *prime time on radio*. Too often, our programs are relegated to im-

possible hours such as 6 A.M. or 11:30 P.M. or worse. *The Ave Maria Hour*, for example, is on at 6 A.M. in New Haven, Connecticut and at 11:30 P.M. in Richmond, Virginia. It is difficult to say what the listening audience might be at such hours. Perhaps some of the other programs have similar difficulties. This is a big problem which might be a worthwhile topic for discussion. Suffice it to say that even a small listening audience is better than no audience at all. What can we do to get better time? Must we always pay? Has our country become so secularistic that the best we can hope for religious broadcasts is the wee hours of the morning or night? Perhaps we ourselves must bear some of the blame. May I then suggest once more a little self-scrutiny?

### Radio Statistics Today

We of the Franciscan Family have such a worthwhile message to impart, we have such a wonderful opportunity to make that message known through the medium of radio, that we should acquaint ourselves with the tremendous potential of the air-waves. A few facts and figures might help all of us understand the value of getting into radio and making it work to spread our message.

Today in the United States alone there are more than 179 million people. These people live in more than 51 million homes throughout the nation, but the important fact about these homes is this: 49.5 million homes are equipped with one or more radio sets. That's a half-million more radio homes than a year ago. Furthermore, no matter where we go in the country whether to urban or rural areas, 95 or more homes out of every 100 have at least one radio set. Many homes have three radios.

What about radio facilities today? Statistics show that there are now 3,632 radio stations including F.M. in the country. During the past winter, for example, people listened to these stations at the average rate of almost two hours per home per day. On weekdays the highest number of homes 6.7 million are tuned in between 10 A.M. and 2 P.M. On Sunday mornings there is a very large listening audience for religious programs, and the audience is not at all limited to Catholics. Here we have an opportunity to reach our non-Catholic brethren with our wonderful Franciscan message. The



response by mail from our listeners coming into my office, for example, indicates how large a non-Catholic audience we do have. They attest to the inspiration and helpful understanding which *The Ave Maria Hour* affords them. Some people, for example, do not go to any Church on Sunday. They listen to religious radio programs instead. This is a fact. The amazing thing is that the number is not small.

Although Sunday is a day of relaxation and recreation for almost everyone, many people do take time out to listen to religious programs especially while driving their cars. The number of car radios in operation today is staggering; the listening audience is tremendous, especially during the summer months. We might add too that people do listen to a *variety* of programs on the radio. They do not confine themselves exclusively to rock-and-roll music, as some people believe.

From these few statistics, therefore, we become aware of the tremendous potential of the radio apostolate. We can utilize this medium to bring the Franciscan message to millions of people scattered the length and breadth of this great nation. We need a good program, some resourcefulness and plenty of prayer, but we can bring the Franciscan message to these countless souls through the vibrant voice of radio. The challenge is before us. Shall we fail to meet it?

### The Catholic Broadcasters Association

One of the most vital and helpful organizations Franciscans can join today is, in my opinion, *The Catholic Broadcasters Association*. This organization offers a storehouse of information and help to all its members engaged in radio and television. It is tailor-made for those who are just beginning a program. I will let CBA speak for itself:

The Catholic Broadcasters Association is primarily a service bureau for religious, educational and commercial broadcasters. Its members are diocesan clergy, religious and laity interested in, and producing, religious programs. Catholic teachers and educators engaged or interested in teaching through radio and television industry.

CBA maintains a central Coordinator's Office to answer questions and offer help by mail, phone or personal visit. This office compiles data on

every phase of public-service broadcasting and also maintains lists of available scripts, records, tapes, slides, films, etc. Special publications such as service bulletins on script writing, publicity, etc., are issued from the Coordinator's Office.

CBA publishes a regular newsletter, AIRTIME, to keep members posted on news in broadcasting. AIRTIME includes feature articles for inspiration and instruction, special departments for production and format news, a nation-wide calendar of events and programming of interest to the broadcaster listing of services and materials available and desired, and reviews of current books and research papers on radio and television.

CBA holds a national meeting each year for its members. Outstanding speakers of national stature in radio and television address general sessions and are available as resource persons. Special interest workshops in religious and educational radio and television provide contacts and instruction.

CBA is currently planning and compiling a service directory which will list producers of Catholic religious and educational programs throughout the U. S. with show name and format description; production materials (scripts, tapes, etc.) available either through CBA or from commercial sources; bibliographies of books and periodicals for broadcasters; schools, colleges and universities which give communication arts training.

This is CBA. This is an organization which I highly recommend and which I assure you will be of invaluable service to you in your Franciscan radio apostolate.

### Conclusions and Observations

In this paper we tried to focus your attention on some of the problems, some of the solutions, some of the questions which present themselves when we analyze the Franciscan message and how to extend it through the medium of radio. We have, to be sure, only scratched the surface of these problems, but we have tried sincerely to present a few ideas for your consideration in the hope that from mutual need might spring mutual help. His Holiness, Pope John XXIII in his recent apostolic letter *Boni Pastoris* stresses the grave problem facing us. He says:

However, We must deplore with saddened mind the dangers and the moral damage which not rarely is provoked by moving picture entertainments and by *radio* and television transmissions which threaten Christian morals and the dignity of man itself. . . .

We therefore order that the Pontifical Commission for Motion Pictures have permanent character as an office of the Holy See for the examination, increase, assistance and direction of the various activities in the field of motion pictures, *radio* and television, in conformity with the directive

norms given with the encyclical letter "Miranda Prorsus" and with further dispositions of the Holy See.<sup>7</sup>

Though the problems be great, though there is need of constant vigilance and energetic effort, we must stand up to this challenge. The Franciscan message is so vital today; it can do so much to bring peace and goodness to this troubled world, that we must spare no effort to make that message known and followed. Radio is one of the most vital media we can use for this purpose. Let us use it well and our harvest will be full. Men will learn to walk with Francis who walked in the footsteps of Christ. They will find in the Franciscan message the key to the gate of eternity. Let us at least give them a chance—let us give them this key. Many will not take it, but those who do will find eternal life.

### Suggested Source Material

1. *Valiant Heralds of Truth* compiled by Rev. Vincent A. Yzermans contains a complete listing of the addresses of Pope Pius XII to the Communications Media. Confer Appendix One, pages 175-178.
2. *Religious Radio, What to Do and How*, by Parker, Inman and Snyder, (Harper Bros. 1948) contains a long list of reference material about radio production in all its phases, pages 257-262.
3. "Radio-59" published by the A. C. Nielsen Co., 2101 Howard Street, Chicago 45, Illinois, supplies a summary of statistics on radio in the United States for the first half of 1959.
4. *Airtime*, regular newsletter of the Catholic Broadcasters Association available to members from CBA Headquarters, Room 111, Briggs Building, 4001 W. McNichols Road, Detroit 21, Michigan.

### DISCUSSION

ALCUIN L. MIKULANIS, O.F.M.:—I. Fr. Romanus' use of the encyclical *Miranda Prorsus* by the late Pope Pius XII added greater value to his study anent "Radio and the Franciscan Message." He not only gave the experience of one man or men in the radio field but forcefully told us what Holy Mother Church expects us to do in the use of varied media of communications.

<sup>7</sup> Apostolic Letter of Pope John XXIII, *Boni Pastoris*, March 11, 1959, N.C.W.C. ed.

II. With the words of Pius XII, Father Romanus told us that the primary aim of radio and TV is "to serve truth and virtue."

*Truth* has its source in the *Verbum* made known to us in *Holy Scripture*. *Virtue* has its exemplar in *Christ* and is applied to us *By The Imitation of Christ*.

Who is better equipped to fulfill the words of Pius XII if not the Franciscan friar—the priest, the Brother, the Cleric. Hence, we must learn to tap all sources of Franciscan genius. We must learn to make use of, and develop talents of, our own men who are imbued with Franciscan "Christ-like" ideals.

III. The clever definition of the *Franciscan Message* which Fr. Romanus gave is one which appeals to all. The Franciscan Message is essentially the Gospel message consisting in the imitation of Christ's virtues: His life of penance, humility, obedience, joy, love.

If you look into the Gospels you will find that "penance" is a sustaining note. It is interesting to note that the Hebrew and Gospel interpretation of penance is "a change of heart." This involves the entire man: his intellect, will, emotions, personality, attitudes.

Franciscans must be "instruments" to bring about this "change of heart"—a change of attitudes drummed into people by radio, TV and other mass media. We must supplant the secularistic influence with the "good news"—the Gospel Message—the Franciscan Message.

IV. It is only one who is a "pro" in the field of radio that realizes the importance of adding the professional touch to all that we do in the use of modern communications. Father Romanus insisted repeatedly that we "learn to use radio well." This is in line with the directives of our late Holy Father when he wrote: "In these days, technical excellence in radio programs requires that they conform to the true principles of art. Hence their authors and those engaged in preparing and producing them must be equipped with sound doctrine and well-stored minds."

It is only through "showmanship" and "professional excellence" that our audience will not only listen, but will be influenced by Franciscan programs to such an extent, indeed that a genuine "change of heart" will be effected in their lives.

If professional actors are available, make use of them. Learn to use the services of lay men. Many are just waiting to be asked. But I might add: Do not fail to make use of your own men. You can accomplish a tremendous effect with little cost: e.g., Padre Choristers of Santa Barbara; the cleric choir for Christ the King Hour.

We should avoid Three-D Broadcasting: Dull, Drab, Dreary. But in doing this also avoid "over-secularization" in religious programming. No station will take a religious program on a public service basis if it lacks entertainment. But we must be careful not to become too entertaining. Otherwise the audience takes on the attitude: "Why listen to this when I can listen to something more entertaining." Our programs must essentially be religious.

V. As a conclusion to these remarks, I would like to present this observation for your discussion.

It has been brought to our attention in many of the preceding discussions of this FEC Convention that the lack of interest on the part of the friars anent Franciscan radio and TV programs is rather disappointing. Could we



not formulate a resolution that we bring to the attention of the Very Rev. Provincials the need for more "positive" action for better programming.

Friars could be encouraged to:

1. Request religious programs—especially Franciscan programs.
2. Develop better listening and viewing habits. Supply monasteries with schedules of Franciscan programs.
3. Write to stations commending them for carrying specific religious programs.
4. Commend advertisers and sponsors of religious programs.
5. Give an occasional "pulpit talk" on radio and TV with a positive approach.



## TELEVISION TECHNIQUES FOR PRIESTS

SEBASTIAN F. MIKLAS, O.F.M.Cap.

It is Tuesday, six-fifty in the morning. The Smith household is in the middle of the customary rising ritual: Dad is shaving; Mother is getting breakfast; the children are in various stages of getting dressed. Someone turns on the TV set as the announcer cheerfully says: "This is the Spiritual Scrapbook." When the TV image straightens itself out, the family sees a brown-robed Capuchin friar teasingly greeting them with, "Good morning, sleep-busters"! With quick-pulse thinking and talking, the friar moves from a human interest story to an anecdote, a piece of spiritual advice, a comment on the moral implication of a bit of news, an inspirational poem, and ends with a useful quotable quote. The Smiths and 100,000 other Washingtonians have just had for breakfast a short, ten-minute spiritual snack, which starts their day off like morning coffee or a morning offering.

This is one of the many local religious programs that can be spotted on TV sets at some time of the day any given week throughout the U.S.A.

Some of you may be saying: "That's not for me!" "It takes a lot of talent." "You have to be a ham." "It's too early in the morning." "You have to have a pull to get on the air." "Who listens to and watches something like that?" Whatever your reaction may be, please measure it against Pope Pius XII's reaction to television in his encyclical, *Miranda Prorsus*:

For this reason We paternally exhort Catholics well-qualified by their learning, sound doctrine and knowledge of the arts—and in particular clerics, and members of religious orders and congregations—to turn their attention to this new art and give their active cooperation, so that whatever benefits the past and true progress have contributed to the mind's development may be also employed in full measure to the advantage of television . . .

We cannot conclude this letter, Venerable Brethren, without recalling to your mind the importance of the function committed to the priest for encouraging and mastering the inventions which affect communication,

not only in other spheres of the apostolate, but especially in this essential work of the Church.

He ought to have a sound knowledge of all questions which confront the souls of Christians with regard to . . . television . . .

Let him learn to use these aids correctly as often as, in the prudent judgment of ecclesiastical authority, the nature of the ministry entrusted to him and the need of assisting an increasing number of souls, demand it.<sup>1</sup>

Obviously the Pope is not trying to arouse a greater passive interest, a viewer's interest, in TV so that more priests will watch *Gunsmoke* and *Wagon Train*. His is a plea for the use of this communication medium for the spread of the Gospel message. This means that priests should take an active role in the TV field, by preaching and teaching, writing scripts, and producing and directing programs.

### Getting on TV

No one should expect the Holy Spirit to say in an audible voice: "You ought to be on TV." Nor should you wait for the President of NBC or CBS to send you a telegram saying: "Come; we need you." Some enlist; some are drafted for this kind of work. But in either case, the average priest ought to be prepared and interested. Zeal for the salvation of souls, the desire to teach people to love God, and the priestly vocation itself should impel one to use the marvel of TV.

Many dioceses (almost half of them) have a Director of Radio and Television Communications. Frequently, the director is looking for talent for ordinary TV chores: a brief signing-on or signing-off prayer, meditation or inspirational talk. Here is a chance to enlist. Offering your services to the Director of TV is a natural and proper way of entering the field.

This writer partially enlisted and was partially drafted. The diocesan director asked him for ideas and advice on TV programming. When the writer offered a few suggestions, he suddenly discovered that he was drafted for the picture tube. It was as simple as that.

Wherever no diocesan TV directorship is established, one can, with the permission of his local superior and of the chancery, ap-

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<sup>1</sup> *Miranda Prorusus*, Encyclical Letter of Pope Pius XII, Sept. 8, 1957 (Washington, D.C., N.C.W.C., 1957), p35-36.

proach a TV station and ask for Public Service time, which is given without cost for religious, educational, civic and charitable purposes. The Federal Communications Commission demands that TV stations set aside some time for this type of programming. In this case, then, the man to see is the Program Director of the local station (occasionally there is a Public Service Director). To get viewing time, one must have a definite type of program in mind and on paper to show the Program Director.

### **Radio, Pulpit and TV**

A word of caution should be inserted here. Though most priests will feel that TV performing is for the initiated and the talented, a few random, over-confident individuals may have the attitude that there is no difference between the radio, the pulpit and TV presentation. Radio-speaking requires clever writing ability and a masterful voice. Since the speaker can read his script unseen, he needs no phenomenal memory. On a TV program, one must have a fairly good memory—unless he uses prompt cards or a hidden script—and a fruitful imagination to present ideas in a concrete, visual form. In the pulpit, the speaker has the advantage of an audience, which usually is a help. The TV performer, however, does not enjoy the advantages of radio and pulpit presentation.

### **Limitations and Possibilities of TV**

Modern TV studios are really small stage sets. Just as the stage limits a dramatist in his writing by reason of the scenery problems, types of exits and entrances, so, too, is a TV writer constrained to gear his writing to the limitations imposed by a small set, camera range, number of cameras, mobility and availability of microphones and other technical difficulties. Knowing that two cameras will be used for a program assures the performer that various kinds of visual aids can be used. If only one camera is employed, very little variety and effectiveness can be expected. The kinds of microphones, too, make a difference in the program. A desk "mike" keeps the speaker anchored in one spot; a boom "mike" overhead gives great mobility; a pendant "mike" around the neck admits of movement, but its wiring is visible and tangle-able. To perform on and write



for TV demands some knowledge of these limitations of production.

On the other hand, TV opens up a new world of ideas for vivid and graphic presentation. Film clips, slides, still pictures, objects in hand, all of these can make a dull talk very much alive. Using TV to its best advantage necessitates an appeal to the eye. No one can write for and perform on TV successfully and not present his ideas concretely; what is abstract and theoretical must become concrete and practical to the viewer, if the medium is to fulfill its purpose. The magic of electronics and the genius of a good studio crew will enable an imaginative priest to make religion interesting, living, and real. For example, a small toy cathedral can appear on the screen as big and beautiful as Notre Dame; a photograph can turn the screen into a torrent of water cascading from a mountainside; a turn of an engineer's wrist can set off the speaker to great advantage. More of these possibilities will be developed in detail in the next few pages.

### The Studio and Set

Let us suppose that you are to give a talk on the "Practicality of Faith" on TV. Before composing this masterpiece, it might be well to find out the setting for this work of art, the studio. Your audience will be a red-nosed monster, the camera; possibly two red-nosed monsters. Surrounding you and the cameras will be a group of shirt-sleeved, apparently disinterested, human beings; these are camera men, the floor manager and his assistant. These men are somewhat like robots; they have no volition. Their "will" is in the control room going by the name of Director; his eyes and ears are the video and audio men seated beside him. Hidden from view, the Director masterminds the entire program, telling all of his assistants which camera to move, when to "dolly in," when to begin, and when to stop.

Before and during your program, all decisions are made by the Director. He is the man with whom to discuss your problems. Submit your ideas to the Director for approval, if you have not already written your script. Should your talk be prepared, then ask him how best to use your illustrations. For example, you have brought a telescope labeled "Faith" to the studio. The Director can tell you how best to use this visual aid.

In short, you can get advice and information from other men in the studio, but you get decisions from the Director. It is politic and practical to go only to him for all of your needs. He controls the show. The seven men in the studio will seem at first like seven demons about to ruin you; actually, they will make sure that you put on a good program.

Part of the studio set, but distinct from it, is the film room where projectors will show your film or slides. Experience alone can teach you the art of coordinating your talk with the pictures that you wish to show. It is an art to know when your face or when your illustration (e.g., of a waterfall) is on the screen.

### The Floor Manager—Assistant Director

The Director tells his floor man through the intercom what you should do. Hand signals from the floor man tell you when you are on the air, when you should begin to speak, when to move your eyes to another camera, when your illustrations are on, when you are about to stop. The novice on TV tends to worry about all of the personnel other than himself. Worry should be replaced with faith, especially when you are doing a program called "The Practicality of Faith."

### Script

Regardless of the type of program you have—a simple sermon, spiritual newscast, interview, dramatic skit, Mass or Benediction—a script with video and audio content should be submitted to the Director. Scripts should not be written like letters to Grandma, term papers, sermons or compositions; they should be written like TV scripts with an imaginary vertical line near the center of the page separating the video portion on the left side from the audio portion on the right, like this:

#### Program: "*Practicality of Faith*"

##### VIDEO

DISSOLVE from set  
to PIX of Tree  
Roots  
Fruit

##### AUDIO

Faith is the evidence of things not seen. Roots are not seen but they exist; the fruit not seen now becomes visible in time. Spiritual verities become

CLOSE-UP of Fr. Pat  
with telescope

visible in eternity.

The Video portion contains instructions very much like stage directions. It tells the director how to present the program to the viewing audience. He can exercise his talent, imagination, and judgment best when given proper cues in the script.

### Memorizing and Reading Scripts

Ordinarily, scripts are not to be used on the set itself. A program will always have more sparkle, naturalness, and vitality, if the individual memorizes his lines and knows precisely what to do. There are, however, some types of programs—such as newscasts—which *would* permit the performer to use a script. The prop men have many ways of camouflaging the presence of a script on the set. A bouquet of flowers, a row of books, a slanting desk top, and other devices will keep the script from the sight of the viewer. But it is far better to learn the art of memorizing than to devise ways of camouflaging.

### TV Formats

In a 1958 Survey of Diocesan TV Broadcasts, Fr. Hugh Beahan found that the following formats are actually being used:<sup>2</sup>

Talk, Lecture, Sermon, etc. ....	29
Liturgical Functions: Mass, etc. ....	14
Special Programs: Easter & Christmas	
Messages, Reports, etc. ....	10
Discussion Type ....	9
Catholic Newcast ....	4
Religious Documentary ....	3
Stations of the Cross ....	3
Interviews ....	3
Variety Type Show ....	2
Dramatic Show ....	2
Life of Christ for Children ....	1
Rosary Program ....	1
Catholic Book Reviews ....	1
Question and Answer ....	1
"Garroway-type Show" ....	1

<sup>2</sup> *Survey of Diocesan Radio and TV Broadcasting with Supplementary Survey of National Programs*, Prepared for CBA Convention of 1958 by Rev. Hugh M. Beahan.

As is evident from the survey, the most commonly used format is the ordinary talk or sermon. On TV where one has to compete with lively, energetic, and vivid presentations, nothing can be duller and deadlier than such a format. If you are contemplating doing a straight talk or sermon, please save it for the *radio*. Most TV religious programs are colorless and lifeless because priests just talk. A person must have a dynamic personality to make this a success. Even Bishop Sheen had to resort to movement, chalk talks, angels and other gimmicks.

A classification of the above formats reveals that there are other possibilities beside the talk:

Straight Talk	Dramatic Show
Talk with Aids	Semi-dramatic
Talk with Props	Vignettes-Tableaus
Talk with Short Dramatization	Staged Ceremonies
Discussion (2 speakers)	Classroom Technique
Round table Discussion	Special Events (Remotes) <sup>3</sup>
Audience Participation	Movie or Slide Show
Interviews	Newscast

### Talk with Aids and Props

People in the TV business make a distinction between aids and props. Aids usually include slides, film strips, charts, and black-board: these and picture cards are what we call visual aids. They say a picture is worth a thousand words. If so, a speaker should have the wisdom to use some kind of visual aid to clarify his ideas and keep the attention of the viewer.

Props can be almost anything else not a visual aid, such as a rosary, a statue, vestments, a gadget or gimmick—even the set itself. Why give a talk standing before a grey drape, when you can do it in an informal way by talking on the phone to someone? A fellow priest calls and you say: "Well, I was just writing a sermon. What do you think of these ideas?" With phone, pencil, paper, and study background as props, you give the talk as the viewer looks in on you. A little imagination will prod you into learning how to illustrate religion with objects that people use every day.

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<sup>3</sup> A "remote" is a program done at the location of the event, away from the studios, e.g., High Mass from St. Patrick's Cathedral.



The writer enjoyed doing one program entitled "A Meditation on a Shoe." Cameramen made the shoe large on the screen and the speaker small. This unique presentation alone piqued the curiosity of the audience, was an attention-getter and example of the good use of a prop. The same meditation technique could be accomplished with a typewriter, hat, book, fountain pen or any other object that can be used to explain an idea.

Fr. McQuade, S.J., very successfully used props in his program, *We Believe*, which was telecast on *The Catholic Hour*. In explaining the truths of the Faith, he employed every possible gadget and gimmick that could prudently be used. Some thought he overdid the demonstrations and that the half-hour show was a bit too long. Nonetheless, his work is an excellent example of the use of aids and props. (Incidentally, his series of talks can be secured from the NCCM, 1332 Massachusetts Ave., N.W., Washington 5, D.C.)

### Solo Performances

While there is a place for the straight talk at times, TV experts suggest that this should never exceed fifteen minutes, including music, introduction, and closing by the announcer. These latter take up three to five minutes altogether, leaving ten or twelve minutes for the talk.

Most directors and producers encourage the use of vignettes, tableaux, or short dramatizations during the priest's talk. When you refer to family prayer, the camera can pick up a real family group at prayer. These live vignettes—while not demanding cues—give reality to the sermon. Needless to say, still pictures and slides can be used for the same purpose, but not so effectively.

There is no reason why the priest always has to sit in a chair or stand at a lectern to give his talk. Nothing is more conducive to the "preacher's tone" than this type of set. The use of a blackboard, a kitchen set, an informal priest's study, a garden fence, a piano, a coffee maker—any of these could be a fitting background and atmosphere for teaching a lesson. The pulpit is not the only place to teach. The priest's whole life could be the source of situations to bring home moral lessons and religious teaching.

### Easy Dramatic Shows

The writer and a member of Catholic University's drama school inaugurated a series of TV shows entitled: "Hello, Father." The idea of the series was to show the priest on his daily rounds, meeting various kinds of people and informally discussing the religious aspect of everyday life. In one show, the priest met a street cleaner who tipped his hat, saying, "Hello, Father." Tony, the street cleaner, had found an old candle on the street and brought up the question of sacramentals and their use. Since the priest had explained that almost anything can be blessed, Tony brought out a deck of cards, dice, and other impedimenta. The show ended with the priest blessing Tony and his cart. A fast-moving, fifteen-minute, informal dramatization of this kind captures the audience.

Some of the other situations of the series were: Priest in the barber chair discussing mutilation; priest talking to newspaper boy on corner about restitution when he is short-changed; priest in the bookstore being queried by the proprietor on the morality of certain books. The possibilities for this type of program are many and demand just a little acting ability on the part of the layman and sincerity and being oneself on the part of the priest.

A little success with this type of program might lead a priest to dream of great productions. TV experts unanimously agree that drama, while it is a wonderful medium for teaching and entertaining, should be handled only by those with professional talent, from the producer down to the walk-on part.

### Visualizing the Spiritual

Anyone exposed to active participation on TV will very soon discover the necessity of bringing a subject down to earth, making it practical, and making it visible. To achieve this, the writer, in the ten-minute program, *The Spiritual Scrapbook*, "created" a sales pitch with God as His Sponsor and the product a non-man-made reality. "Do you need a filter?" he asked his audience. "Everyone does sooner or later—a filter for a cigarette, for a motor, for a radio. Maybe you need one for your mind. Our Sponsor, God, has given you one free; the trade name is the *WILL*, the filter for the mind. It keeps the mind clean and in good running condition by keeping

out evil thoughts, desires, and actions, and keeping in noble ideas and ambitions. Use this spiritual filter, the *will*. It's free, one to a customer, self-cleaning and guaranteed."

The habit of comparing the spiritual with some material thing will inevitably lead to a picturization of some kind. This imaginative exercise will help the speaker to concretize his religious thoughts and ideas, which often need it so badly. Acquiring this habit comes from asking the question: "What is ——— like to?" The answers will come: forgiveness is like a sieve (490 holes—70 x 7); perfect contrition like a vacuum cleaner (both demand emptying eventually); the Ten Commandments like a dialing system; the Church like an extension cord, etc.

### Subject Matter

There is no dearth of material for a priest on TV. Any dogma book will open up a thousand topics: God, grace, the sacraments, the four last things, Christ, the Church, Mary, the Mass, etc. Chesterton's "Half Hour in Hades," a chapter in *The Coloured Lands*, proved to be a good visual aid for a talk on hell and the devil. Dogma, of necessity, requires the expository approach, which can be enlivened with many comparisons.

The field of moral theology with all of its problems and practicality in application to daily life is a gold mine of TV potential, not just for one show but for a continuous series. Fr. Connell, C.S.S.R., the well-known moral theologian, and the present writer did a show in Baltimore called "Morality and the News." With an audience of four or five friends who brought up the news of the day and asked about the moral implications involved, Fr. Connell discussed the morality of each happening while it was shown on the TV screen either through a movie clip or slide.

"Living the Commandments" would be a natural series for TV, touching as it does the personal lives, the home, the school, the State, and the Church. This, of course, would best be presented in the form of dramatization. The newscast or the discussion type program would also be appropriate.

The Bible and the History of the Church certainly afford an abundance of material for documentary programs. If Laughton

could succeed so well in reading the Bible, surely someone could do an excellent program on explaining the Bible or making it come to life again.

*The Spiritual Life* by Tanqueray has for years served as the backbone of the program, *The Spiritual Scrapbook*. The material in such a book abounds with practical topics for the daily instruction of the Christian in pursuit of perfection.

The foregoing is merely a cursory glance at the possibilities that exist in our Christian Faith as material for TV presentation.

This phase of the present paper should be elaborated into a book. For the time being, however, further possibilities must be left for your imagination and ingenuity.

### The TV Technique

There are certain qualities that a TV performer should possess in order to make a creditable showing. Some of the elementary rules of the TV art are well stated in this directive:

The "how" of a live Catholic telecast must follow the elementary rules of the art. Whether your speakers sit or stand, whether they adlib or use an outline on an off-camera blackboard (never, under any circumstances, reading from a script visible to the audience), what your setting may be (living room, studio, classroom, chapel), and what your props—all of these considerations will depend on what you plan to do and what arrangements you work out with your studio director.

No matter how familiar your speakers may be with radio technique, they must approach television as a new medium. They must consider themselves as persons projected right into the living rooms of their audience. Consequently, the grandiloquent style, the histrionics, the oratorical manner are a hindrance.

What counts is the projection of a sincere, warm personality. Your speakers must keep in mind that they are actually holding a form of conversation with their audience in the privacy of their own homes. Warmth, intimacy, homeliness of example, a pleasant humor—topped off by conversational sincerity—these are the positive qualities which make the telecaster click with an audience.<sup>4</sup>

Whoever steps before the red-nosed monster, the camera, must battle with his imagination through the metal and cables to meet the shirt-sleeved, slipper-shod, casual homebodies. What you say must be personal, conversational, direct, energetic. Take your cue from the "inammon of iniquity," the competitor announcers. You

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<sup>4</sup> TV Notes prepared by the TV Department of the NCCM.



are trying to sell religion, so you had better be simple, practical, non-controversial, illustrative, and emphatic. If you are capable of it, be softly humorous, remembering that it is difficult to use humor inoffensively. In a nutshell, the three qualities of good TV performance are *immediacy*, *spontaneity*, and *intimacy*.

### Practical TV Procedure

A successful TV program involves attention to details. You may be saved endless worry and needless work or possible frustration if you follow these suggestions in planning your TV show:

1. See the Director of the program first. Check with him concerning set, props, visual aids, and other information.
2. Come to the studio early for rehearsal or for walk-through.
3. Don't touch studio properties (anything on or off set). Unions might get after you.
4. Regarding use of movies and slides, inform Director two days to a week in advance. The studio staff must mount and check them. (Use 16 mm. or 35 mm.)
5. All art work, graphs, still pictures should be in 3 to 4 ratio size (3 high and 4 wide) ; e.g., 8½ x 11, 11 x 14, 12 x 16, etc.
6. Avoid use of shiny objects like glossy pictures, gleaming knives, glass candlesticks. Some things have to be powdered, even noses.
7. Use intermediate colors, not black and white, for scripts, graphs, scenery, clothes, etc.
8. Submit carbon of scripts containing good video instructions.
9. For talks and sermons, have more material than you may need.
10. Warm up by talking to the studio staff, guests, or yourself.
11. Remember the first and last minute of your talk perfectly.
12. Speak to the red-nosed camera that is lighted. If two cameras are used, watch for the changing light. Floor manager will alert you.
13. Make no sudden movements or gestures. Cameras are not so agile as you. Introduce no new "ideas" on the air. You may surprise everyone.

14. Use average voice; smile, and be informal but alive and energetic.
15. Arrange for closing cues. (Usually one finger up means 1 minute;  $\frac{1}{2}$  finger,  $\frac{1}{2}$  minute; balled fist or rolling motion of hands means, "Well, folks, thanks for listening; I'll be seeing you.")
16. Always greet the audience at the beginning and say "Good-bye" at the end.

### Hints for Guests

One of these days you may be a guest on a TV program or, if you are a seasoned performer, you may have a guest; in either case, this *Guest Page* published by the Catholic TV Guild of Wilmington, Del., will be of some assistance.<sup>5</sup>

Our guests on interview and discussion programs have asked questions like these (relative to these points).

**YOU**—Heavy make-up is rarely required . . . but men with heavy beards *should* use pancake even if clean shaven, and very thin or light eyebrows should be naturally pencilled.

Most shots will be waist up, so . . .

Ladies profit by wearing attractive necklines, pearls, flowers, bow ties, etc. . . . But mirror finish jewelry, masses of rhinestones, noisy bangles, rustling taffeta skirts are banned.

Gentlemen are urged to avoid high contrast between shirt and suit. Colored shirts with dark suits, please, and if you must wear a white shirt, pick a light jacket to go with it.

If you cannot easily see hand signals at a distance of ten feet, *Wear Your Glasses*, or tell us in advance.

**THE STUDIO**—Camera with red light glowing is "live."

Cameras hate bright flares. Lighting matches or candles is possible only with preparation and warning. A flash camera flare can ruin a camera. None allowed.

Technicians will check for light and sound. Mikes placed on tables before you will magnify pencil tapping and finger drumming outrageously. Sound is ON all through show, so even if you are safely OFF visually, your cough is very much ON audibly.

**YOUR ACTIONS**—Since so much is close-up, smiles and small gestures are in order.

Getting up and down into chairs is slow and easy, to permit camera to follow you, otherwise your face will zip up through the top of TV cabinet, leaving the camera to contemplate your belt buckle.

In many discussions, camera is just 'one more person' in your conversation. Give it glances and attention as if its name were Alphonse.

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<sup>5</sup> *Guest Page*, Catholic TV Guild, Wilmington, Del.

*SIGNALS*—Hand signals from technicians, which we'll agree on in advance, will warn of time, closing, etc.

*OTHER GUESTS*—They are probably nice people, too, smile at them.

### Directing, Producing and Programming

The average priest performing on TV will be involved in a one-man show that features a talk or a sermon. This we know from experience. However, should opportunities for other types of programs present themselves, then the wise and prudent thing to do is to seek advice and assistance from an experienced TV man. Complicated shows should be avoided even by the professionally trained. Simple shows always succeed the best.

Those who are interested in directing and producing could learn these from three sources: books, a TV school, or experience. In view of what Pope Pius XII has said in *Miranda Prorsus*, priests should become interested enough to attend a school to learn more about TV techniques. The least one can do is to frequent the TV studios and learn the mechanics of the business from every angle. This information will always help the performer to get new ideas of presentation. The studio personnel, if properly approached, will ordinarily be willing and eager to show you the tricks of the trade.

### Conclusion

This paper has been written to inform and inspire the priest who might be hesitatingly and fearfully contemplating volunteering his services for a local TV show. What has been written is merely an introduction to "image industry." The field is so vast and fast-growing, that the writer did not attempt to show how Franciscanism can be portrayed on the TV screen. If St. Francis gave the world the crib, you can surmise what he would have done with TV. As followers of St. Francis, filled with the spirit and ideas of centuries of Franciscan tradition, you, too, can envision the possibilities of presenting the Franciscan message to the world on TV.

Imagine that you are St. Francis for a moment as you read this part of the Statement of Pope Pius XII to the Italian Bishops about Television:

Nevertheless, it is on the part which television will not fail to play in

spreading the Gospel message that We wish to dwell especially. In this respect, the consoling results which have accompanied the industry of Catholics in countries where television has existed for some time are known to Us. But who can foresee the nature and magnitude of the new fields opened to the Catholic apostolate, when television stations, established all over the world, will permit a still closer view of the throbbing life of the Church? It is Our earnest hope that the spiritual links which bind the great Christian family will then be drawn still tighter, and that a greater knowledge, a deeper understanding and a wider extension of God's reign on earth may follow the use of this marvelous instrument in diffusing the light of the Gospel message in men's minds.<sup>6</sup>

### DISCUSSION

JUNIPER CUMMINGS, O.F.M.Conv.:—The Church has a perennial means of communication through which she teaches, indoctrinates and persuades and that is the liturgy. Since the Roman liturgy is our Franciscan liturgy or at least we had a great role in making it the liturgy of the West, we Franciscans should be active if not leaders in the Liturgical movement. Now that the movement is Rome's we should be all the more zealous in explaining and executing the decree of the late Pope.

Liturgy if carried out with the preparation suggested and adaptation permitted in the decree is a great means of teaching as well as entertainment and catharsis while being the worship of the Church.

It has been said that we should give instructions on the liturgy this is true. There is an excellent film strip put out by the Catechetical Guild, St. Paul 2, Minn.—called *Baptism and the New Creation*, but we dare not waste the liturgy as the great communications tool it is.



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<sup>6</sup> Statement by His Holiness Pope Pius XII to the Italian Bishops on Television (Washington: NCCM, 1954), p.2.



## PUBLIC RELATIONS AND THE FRANCISCAN MESSAGE

MALACHY WALL, O.F.M.

Public relations and the Franciscan message imply correlatives, the very expression of which has a ring of modernity all too vague, even if determinable. Most certainly this is due to a seeming need in our age for concentrating the sum total of achievement both in word and deed of our beloved Seraphic Father and his followers over these seven centuries as a *message*, distinct and individualistic enough to be known as Franciscan. *Public relations*, however is nothing more than what to our Order and Franciscan Family has ever been known as its apostolate, and specifically, its operations, spiritual and material, as in tune with its traditions, its responsibilities, its aspirations, as well as the principles and people these factors represent. We must never lose sight of the complexity of either the Franciscan message or that of public relations. The limitations we are likely to encounter are derived from the fact that the terminology "Franciscan Message" and "Public Relations" is secular and worldly, while that which they represent is entirely religious and other-worldly. I make this observation, at the outset, so that we may ever keep it in mind. Both terms have been seriously abused and unwittingly applied, in some quarters, to a set of superficial values and techniques that are neither the Franciscan message nor concerned with the public relations desirable for it.

Perhaps this is most demonstrable in the field of publicity, which I single out as best suited from among the multiple factors constituting our theme of discussion. Every contact between the Franciscan Family and the public, constitutes the flow of public relations. "It is an excellent thing to enjoy good character and an individual can hardly get on without the asset of the goodwill which good character attracts, and, an institution, not at all."<sup>1</sup> Confidence and respect are absolutes in the matter of public relations. They are assured in what we understand by the Franciscan message and our belief in it; its importance is the main motivation underlying any propagandizing and publicizing of it. "Mere publicity is

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<sup>1</sup> Pollard, John A., *Fund Raising for Higher Education* (New York: Harper & Brothers, 1959), p. 1.

like reputation, namely, what you are thought to be; but real Public Relations is like character—what you really are.”<sup>2</sup> In essence, therefore, public relations embraces every appropriate means for maintaining a good footing with the public, be they faithful, heretic, or pagan. As you see, this goes far beyond the concept of publicity. The appearance of the name Franciscan of itself is neither important nor fruitful unless all its excellence is present, in the endeavour or achievement, with which it is aligned.

Let us look at this from another angle or, if you will, perspective. Bringing our beloved Order and the public into harmonious relationship calls for a clear, continuous, and candid expression of what the Seraphic Order really is and what it really does. This is the point, however, where past, present, and future meet. The Franciscan message comes out of a glorious past, exists in a present that probably has need of it more than any age, and is destined also for the future of the space ages. Nonetheless, let us not forget that the point of concentration is the present. Therefore, we must neither overemphasize nor underestimate the past. All too often our public relations have lived upon the past and thereby become stagnated. The danger in a complete neglect of the past is that of depriving the Franciscan message of its true content.

### Good Example

The life, activity, spirit, and apostolate of the Poor Man of Assisi were the reasons for his Friars and the Franciscan message becoming known and favourably received. Basically, Franciscan public relations began in good example, transferred from the individual to the institution. It is Francis who reminds the good brother that no words need be spoken. Being seen as pilgrims and strangers in this world is the Franciscan message-language he uses. This is the basic principle of Franciscan public relations.

Conviction of the individuality of the Franciscan message is the second premise for Franciscan public relations. We must never lose sight of the fact that individuality is something totally different from singularity. The Franciscan message has had a singular adapt-

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<sup>2</sup> Schoenfeld, Clarence A., *The University and Its Publics* (New York: Harper & Brothers, 1954), p. 3.

ability without ever sacrificing its individuality, from the first days of its becoming an institution when in 1209 Francis began to draw brethren around him. There was a decade of growth before it emerged into that brotherhood given sanction in 1216 by the Vicar of Christ. This was its hour of full public relations because then it had the authority needed for the confidence and respect it could claim, as an apostolate truly integrated into the Mystical Body of the Church. The institution that Saint Francis was projecting into long-range public relations came out of the crucible of trial and experiment. In that fire was forged its individuality, so that the Poverello would not even let Saint Dominic render an amalgam of what we now call the mendicant movement.

The character of public relations and the Franciscan message issued from a natural growth, evolving from the particular to the universal. This is so true when you look at its geographical expansion.

### Seraphic Fusion

It first began in a city, Assisi, and then spread out into the Rieti valley, from thence within the lifetime of St. Francis into the international scene. Shall we say that all this was haphazard? If we do, then we condemn the Franciscan message to have been in the hands of idealists with a charisma almost superseding that of apostolic times. No, the Franciscan message was propagated by the friars, under inspired leadership if you will, but always with a program, an objective, and most of all, a dedication. If there were no program, how are you to explain the decided choice of St. Francis for an active rather than a contemplative life for his friars? If there were no objective, how are you to account for the concentration of his friars and their successors in the cities and towns? If there were no dedication, how are you to look upon the promotion of a missionary achievement, so vast as to be seeking—and finding—the known ends of the earth? Program, objective, and dedication are essential, have been essential, and will be essential in public relations and the Franciscan message. You see it repeated in each of the centuries by the followers of St. Francis. Though we enjoy to the full what is implied in the thought of gracious seraphic con-

fusion, the public relations of the Franciscan Order rather began in seraphic fusion. Let this be the third premise for the Franciscan message and public relations. It has always had program, objective, and dedication no matter in what sphere it penetrated. And it seemed to have something for every sphere; only this can account for its variety, universality, and historic perseverance.

I am well aware that public relations is not to be a sounding board for history. History should only have the overtones in the orchestration. Public relations is emphatically contemporary. All along the ages of existence, Franciscan history confirms this. May I not evoke the originality and success of the societies of *Montes Pietatis* provided by our brethren as a public relations element towards counteracting the appalling abuses of fifteenth century usury? Thus, public relations for the Franciscan message becomes our responsibility towards this actual hour as, in their day, they were for our brethren. This leads us into the sensitive area of our theme.

Our Order enjoys an enviable organization that has world-wide extension. I am not speaking in terms of statistics, which are played to the hilt these days, but rather in terms of influence. Without prejudice to the principles deduced from the history of the Order and just expounded, public relations today resides as it did before this era, in the individual friar, the particular Province, the character of apostolate, and finally the nature of the respective activity. Upon these four elements depends the propagandizing of the Franciscan message.

### A Modern Approach

I need not insist that public relations is a truly modern approach. It is hardly to our purpose to analyse its genesis but the proportions of development of public relations are anchored in governmental and business organization. Two spheres of operation have become manifest which oscillate between centralization and diffusion. The success of public relations devolves upon a strategic and delicate application of one or the other. When organization becomes static because of a dominating centralization issuing in bureaucracy, then the only dynamic thing to do is a dispersion and diffusion of that concentration. Vice versa, spreading out too thin demands the re-



action of consolidation. Because of its highly spiritual character, both in origin and permanence, the Franciscan message has an inviolable centralization in the First, Second, and Third Orders. Generally speaking, its problems do not arise out of centralization; they arise for the most part in what we have chosen to describe as the sphere of diffusion, for the Franciscan message.

One of the best modern texts regarding the Franciscan message and its content is that of our own beloved confrere, His Excellency, Father Agostino Gemelli, O.F.M., President of the Pontifical Academy and Rector of the Catholic University of the Sacred Heart in Milan. Its Italian original *Il Francescanesimo* is far more extensive than the English translation made some twenty-five years ago, by Doctor Henry Louis Hughes. The title chosen for this English edition, however, is intriguing because of its scope, namely, *The Franciscan Message to the World*. In this English translation, the opening words of Father Gemelli are even more fetching and I might almost call them a charter for public relations and the Franciscan message. They are: "This is no historical work for the learned; it is not a philosophical treatise for thinkers, nor a volume of poetry for men of letters, nor a prayerbook for the pious minded. I have written this book to satisfy the natural craving of my Franciscan spirit. One thinks, speaks and writes of what one loves, and I have always cherished a hope of being able some day to talk about the threads of poetry and idealism interwoven in the thread of my life. For this reason I feel as though I were paying a debt of gratitude in publishing these pages. I have also written this book, however, to tell these same things to others who turn to the Franciscan conception of Christian life in search of a word of advice, of comfort, of salvation."<sup>3</sup> How deeply personal Father Gemelli senses *his* responsibility towards communicating the Franciscan message! His success as an individual is too well known, and if amongst us it is unknown, then, let me present him as an example of the individual friar in public relations. I isolate one feature of his achievement. We of the English tongue rightfully take pride in the greatness of soul and mind of John Henry Cardinal Newman. One of his most treasured dreams for public relations was to create a

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<sup>3</sup> Gemelli, Agostino, O.F.M., *The Franciscan Message to the World* (Great Britain: Burns Oates & Washbourne Ltd., 1934), Preface ix.

Catholic University and it was shared by the Irish hierarchy. No one was more readily equipped than he, as the famous crystallization of this hope is revealed in his *Idea of a University*. Within his own lifetime, Father Gemelli has had the honour of conquering Newman's challenge by founding the University of the Sacred Heart. Anyone who visits this noble institution flanking the great and ancient basilica of St. Ambrose, cannot escape the evidence that its eight thousand and more students live in an environment of Franciscanism. Despite the fact that the administration of the institution is predominantly in the hands of a personnel unassociated with the Order legally, spiritually they are promulgating the Franciscan message. The apostolate of Father Gemelli is a triumph in public relations extending through the ecclesiastical, academic, professional, civic, national, and international echelons. It is a demonstration for the Franciscan message as conveyed by an individual.

### Netherland Province

Nothing serves better than example for clarifying the scale of public relations attributable to a Province as regards the Franciscan message. The Province I select is that of the Netherlands in the Order of Friars Minor, a Province of over 1000 members in a country whose Catholic population is  $\frac{1}{3}$  or 8 million out of its 23 million. At home and abroad, within the radius of both hemispheres, the personnel of the Province of the Netherlands has produced an astounding versatility of application of the Franciscan message bespeaking the alert and decisive interplay it allows for public relations. The contexts of these public relations are as complex as you will find anywhere, and at times contrary, if not contradictory, to the essence and spirit of the Franciscan message. It is hardly to my purpose to go into detail. Over the past thirty years, leadership as the largest of any of the Provinces of the entire Franciscan families is indicative enough. This leadership has been sustained under almost every threat to diminishing power and expansion that could be experienced by a Province. Their missions have suffered isolation, they have known division into multiple Provinces; the mother Province has lived through everything that World War II could produce. I venture that unless there had been a consistent public relations atmosphere in administration, execution, and persevering follow-up,

this Province of Holland would scarcely have been able to survive a latter-day seven generations of fostering the Franciscan message in a Protestant-dominated country, out in India and Indonesia, in Africa, and the Latin American countries.

It may well be in the realm of your thoughts presently, that this reference to the Province of Holland does not bear application to what is technically accepted as public relations. Nothing could be further from the truth. Public relations eminently consists of the many and varied contacts the Franciscan Family engages in or comes up against. Good public relations seeks to create the favourable setting which will bring about the realization of the Franciscan message. While all this can be a distinct facility, it need not be such. And that brings us to the core of our theme of "Public Relations and the Franciscan Message," which might be formulated thus: Do public relations need specific form and technique for projecting the Franciscan message? In my humble opinion, such is not absolutely necessary, yet at times can be desirable. We must never lose sight of the fact that the Franciscan message has its own momentum, coming from within its content, and is strong enough to find its own orbit without being guided by foreign techniques, howsoever efficient they may seem to be. Let us, for instance, suppose that the Province of Holland, of which I have been speaking, has been unconscious of having had a public relations program over these seven generations. In nowise does this alter the fact that a public relations program has been operative in the Holland Province as is manifest and apparent in the vitality, growth, and prosperity of its accomplishments in furthering the Franciscan message. What has made it different from other Provinces, possibly engaged in similar efforts for the Franciscan message is that—consciously or unconsciously—activities and undertakings, whether spiritual, educational, or missionary, have been evaluated as service for the respective public adapted to the times, to the environment, to the problems inherent therein and without failing to find techniques and aims adequate for inculcating the Franciscan message. Very largely it is precisely this failure in proper adaptation of the Franciscan message that may account for diminishing returns to a Province. We must not overlook the fact that outmoded methods and objectives can clutter the communication of the Franciscan message.

### Papal Direction

Guidance and direction, therefore, are of the most immediate urgency for public relations and the Franciscan message. Our beloved Pope John XXIII, gloriously reigning and within days of his ascending the Papal throne, in an allocution given on November 14, 1958, to the Bishops of Latin America assembled in Rome for general conference, laid down principles and means that are equally and perfectly applicable to our public relations and the Franciscan message. They are three solid premises for action: "(1) In the first place, in facing your problems, you should always know how to distinguish the more essential from the less essential. Concentrate your attention and your efforts in a very special way upon the more essential so that your work may be truly substantial and efficacious. (2) Be farsighted! In a time which is still one of construction and conquest, you should know how to strengthen the bases for a more splendid religious future of your peoples, remembering that, although it may also happen to you that "One sows, another reaps" (John 4:37), the sower will not be denied his share of joy and reward. . . . (3) You should have that fullness of vision which in the search for the common good will make you perceive not only a duty to be fulfilled, but a means, among the most efficacious, for assuring spiritual interests. . . ."4

Perhaps the most concrete expression of modern public relations, and certainly the most emphatic, is that of Fund Raising. Undoubtedly this is due to brilliant, up-to-the-minute organizational patterns, all of which are bathed in an aura of secularism the contamination of which can become decidedly inimical to the Franciscan message. Innumerable and highly publicized Foundations, Committees, Boards, and the like have proven their efficiency, as well as competency, to the extent that today the public relations man has become indispensable to modern philanthropy. It is understatement to say that this new profession has given reasonable coordination and orientation by striking levels of operation that have accomplished much, both for contributor and beneficiary, in the fulfillment of endowments, gifts, loans, and the like. Now, does the

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<sup>4</sup> John XXIII, Pope, "The Church in Latin America," *The Pope Speaks Magazine*, Vol. 5, No. 2 Spring (1959), p. 165.



public relations man have a place in the propagation of the Franciscan message? I hasten to say that he can, but always conditioned within the spiritual framework of that Franciscan Message. Primarily, he must be one who knows, feels, and is enthusiastic for the Franciscan message no matter what kind of representation he is called upon to make, or be an associate. It is obvious then, that those responsible for the Franciscan message must not blindly entrust it to secular public relations interests, be they ever so sincere and earnest. Responsibility must remain within the Franciscan Family, and its surveillance over public relations management must seek and demand qualifications aligned with the ideals and aims of the entire Franciscan Family. This observation is made in the light of the highly-gearred methodology of modern public relations, a methodology which, while not completely overwhelming the non-professional, can, all too readily, subdue him. The fear is that this methodology will stimulate eventual capitulation and then it is that the Franciscan message gets out of hand. The Franciscan message belongs to Franciscans alone and its bearers must not be content with any kind of approximation. This is the basis of insistence upon control preferably by an individual friar, Brother, Sister or their delegates as a committee. Without such, quite innocently, there can come about the deviation that will lead the Franciscan message into secularism. We must never yield to the specious argument that professional public relations people are scientifically trained and command an inaccessible experience as far as we Franciscans are concerned. This may be all too true in regard to everything except that which is our concern, and their nucleus of activity in our regard—the Franciscan message.

Now that we have touched upon particulars with regard to the Franciscan message and public relations, not the least of these particulars must be confronted in the grim public relations jargon of "Employer-Employee Status." Howsoever suggestively intolerant may seem the vocabulary, the Franciscan message finds itself involved in this phase of public relations. The universality and the democracy of the Franciscan message preclude class distinctions and unfortunately this terminology would imply them. It is normal experience, almost daily, for the Franciscan message to come in contact with lay-help, and the only climate in which both can func-

tion is that of mutual respect, I am forced to cleave to generalities. Unionism is an accepted status in public relations today and the Franciscan message does not, and should not, tend to jeopardize or eliminate it. All the more the Franciscan message must cope with it because, truly, Franciscanism often enough finds itself in the embarrassing status of employer. It cannot escape this fact and therefore must diligently apply the justice and charity that will bespeak the Franciscan message. Here is where public relations knowledge becomes invaluable. Labor codes, civic policy, contractual standards, constitute the background for establishing an equity that will be worthy of the Franciscan message and its sublimest ideals. The Franciscan Family can well profit in having certain of its members duly indoctrinated and trained in current procedure and tactic and thereby be assured of authentic directives in its public relations. Too often there have arisen regrettable situations concerning lay-help that have been so wide of the mark of what befits the common good as to blight the Franciscan message, if not to obliterate it. Upon well-informed public relations techniques you can erect the scale in whose balance of justice and charity the Franciscan message can be weighed out for our age.

You will say that all this should devolve upon management for the most part. What is management as far as the Franciscan message is concerned? Is it not the single friar, the respective Brother, the appointed Sister? It is precisely because of this that selectivity of personnel in public relations becomes a two-way proposition. *Give-and-take* is the generative force behind all good public relations. Though not so dominant as some would make it, personality can have tremendous impact. Proportional emphasis of these characteristics are desirable, and, their provision is not just the task of the Superiors in the key appointments they happen to be drafting for public relations. It is obligatory upon the entire Franciscan Family to realize that they are, in the last analysis, the givers of the Franciscan message. Nor should they fail to estimate, from time to time, how the Franciscan message is taken. For that reason, no one in the Franciscan Family can absolve himself from responsibility for the Franciscan message being and becoming communicable. And while we press the importance of the individual friar, Brother, or Sister to the Franciscan message, we are not losing sight

of the fact that better public relations issue when there is homogeneity of activity and strength of numbers. But let me not be in an area of compromise when I state that very much depends upon circumstances, upon groupings, and upon objectives being soundly coordinated if common endeavour is to achieve it—thus projecting the Franciscan message. This is where the entire Franciscan Family must become one, as parts of the whole that is the spirit of the Franciscan message. Would this require a trained personnel? The stress is on the word “trained,”—as far as public relations is concerned. Desirable professional competency is admissible for this universal category in regard to the entire Franciscan Family. Even though such be concentrated in Franciscan personnel, undue accentuation will produce artificiality and quickly rob the Franciscan message of its spontaneity.

By now you must have gathered that difficulty in speaking about public relations and the Franciscan message resides in selectivity. Let no one think that Saint Francis did not intend his message for all men. Essentially, and in substance, the First Rule of St. Francis for his Friars is the same as that of the Second Rule, but provides a background of what was the mind and perspective of our Seraphic Father. Towards the end of this First Rule, there is a sublime prayer of praise and thanksgiving that is as universal in outlook as anything ever put into writing. It canonizes the public relations the Poor Man of Assisi intended for his followers.

And all we, Friars Minor, useless servants, humbly entreat and beseech all those within the holy Catholic and Apostolic Church wishing to serve God, and all ecclesiastical Orders, priests, deacons, subdeacons, acolytes, exorcists, lectors, door-keepers, and all clerics; all religious men and women, all boys and children, poor and needy, kings and princes, laborers, husbandmen, servants and masters, all virgins continent, and married people, laics, men and women, all infants, youths, young men and old, healthy and sick, all small and great, and all peoples, clans, tribes, and tongues, all nations and all men in all the earth, who are and shall be, that we may persevere in the true faith and in doing penance, for otherwise no one can be saved. Let us all love with all our heart, with all our soul, with all our mind, with all our strength and fortitude, with all our understanding, and with all our powers, with our whole might and whole affection with our innermost parts, our whole desires, and wills, the Lord God who has given, and gives to us all, the whole body, the whole soul, and our life; who has created and redeemed us, and by His mercy alone

will save us; who has done and does all good to us, miserable and wretched, vile, unclean, ungrateful, and evil.<sup>5</sup>

Let there be no doubt, then, regarding either the public envisioned by the Poverello nor his relations contemplated.

Upon proper delivery and communication, everyone coming in contact with the Franciscan message intuitively accepts its content. Public relations can serve this remarkable phenomenon in the Franciscan message. Fifty years ago, art and literature became almost excessively enamoured of the Franciscan message with the result that its pure crystal waters, here and there, became polluted. While the fascination still survives, the accent in recent times focusses on the social characteristics inherent in the Franciscan message. This is sufficiently obvious in the tenor and theme of the recent national and international Congresses inspired and conducted towards advancing the spread of the Franciscan message. The frequency of these Congresses, the increasing numbers assisting at them, their comprehensiveness of study, investigation, effective resolution, readily indicate the evermounting cooperativeness now commanding the Franciscan Family in its modern associations with the lay world. Let me put it another way. All Catholic Action programs have as their patron our Holy Father Saint Francis. We, therefore, as his Franciscan Family, share in the spiritual lien that implies. In the light of all this, the obligation of the Franciscan Family in regard to its public relations must give adequate supply to the demand, as heavy as is the demand. There is no denying that the task may seem colossal, but the more effective administration the Franciscan Family accomplishes, the quicker will come about the integration needed towards successfully engaging this available lay-world for the Franciscan message. The hazard lies in entrusting this delicate phase of public relations and the Franciscan message to amateur intervention on the part of the Franciscan Family, howsoever well-intentioned, and, in extreme good-will, it may be. The Franciscan Family can be assured that, by and large, the non-professional as well as professional lay world of communications will respect its representatives. But opportunity for the Franciscan

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<sup>5</sup> Robinson, Fr. Paschal, O.F.M., *Writings of St. Francis* (Philadelphia: 1906), pp. 61-62.



Family becomes more functional when the habit and cord are identified with the avocation of up-to-date public relations. Let us not minimize the importance of technical detail used by modern agencies for projecting an idea. The Franciscan message is among the greatest of ideas and therefore claims a right to available technological means and ends for its dissemination.

It is fast becoming clearer than ever before how far modern civilization can get away from all that is Christian. Within this last decade, Materialism has universally acquired a potential—real, menacing and in not a few environments absolutely dominant—so as to be fast dividing the world into an apocalyptical Christ and Anti-Christ. From its very beginnings, the Franciscan message was destined by its courageous Founder to counteract the World. As appalling as they are—what now is its attitude towards twentieth century errors—and the needs of the modern mind? The answer is had in returning upon the fundamental concepts of the Franciscan message in relation to the great four, namely, the soul, freedom, knowledge, and action. Out of these four are bred what is and constitutes public relations. When public relations discovers de-christianized souls, its address will be that of giving the Christ of Francis. When public relations meets up with trampled freedom, the Franciscan message can provide for any crisis of liberty by instilling its freedom of the Gospel. When public relations challenges truth, the Franciscan message can draw upon its philosophical and theological storehouse, wherein are unexplored formulae awaiting issue with modern discovery and lead it along the highway of true progress in human knowledge. When public relations desire action, the Franciscan message has in it the freedom of duty, that freedom in poverty, the freedom of spirit which can electrify—I suppose the word *fuse* would be more timely and descriptive—human energy and thereby simplify life with the due blend of the supernatural with the natural. Allow me to close with some authoritative words from Father Agostino Gemelli; they are pertinent to building up modern public relations for the Franciscan message. “The Humanist, generally speaking, is a type of wise man who believes himself to be free when he has reached the point of being able to say: ‘I am at peace with my own soul, let the world think what it will and go as it will, I am satisfied with myself.’ The Franciscan position

is precisely the reverse of this. The Franciscan does not aim at satisfying himself, but at pleasing God. He is never personally satisfied with himself and the freedom of peace he finds not in his own personal excellence but in God's goodness."<sup>6</sup> Upon this, my dear confreres, our Franciscan Family can honourably and securely institute, promote, advance, control, and conquer modern public relations for the Franciscan message.

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### DISCUSSION

JUNIPER CUMMINGS, O.F.M. Conv.:—Father Malachy knows of what he speaks because he is doing a magnificently productive job of Public Relations for the great institution St. Bonaventure University.

I would only add as a matter of emphasis that public relations is the source of imparting information to gain sympathy, acceptance and support for a cause. The cause should be public and be for the common good in some way. Granted that the individual must sell himself to sell his product, as an individual or a community we should not follow the policy that what is good for Friar Bullmoose is good for the community or the policy that says because it is good for my community it must be good for the Church.

I wonder why in his paper Father Malachy placed program before objective. It seems that our program and dedication would be conditioned by our objective.



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<sup>6</sup> Gemelli, Agostino, O.F.M., *op. cit.*, p. 299.

## ECCLESIASTICAL DIRECTIVES AND COMMUNICATIONS

DONALD WIEST, O.F.M.CAP.

This paper will deal with the more important directives of the Church in the matter of publications, the press, motion pictures, radio and television. The regulations of the Constitutions of the Franciscan Orders will also be considered but only in their application to the work of the friars in the apostolate.

The ecclesiastical directives on communications are of interest to the Franciscan apostolate from a two-fold aspect: 1) the friar exercising the apostolate by using publications, the press, motion pictures, radio or television as the medium through which to reach the persons to whom he addresses himself; 2) the friar giving instruction and guidance to others in the religious and moral principles to be followed by those who produce the published materials, the films, the radio and television programs, and to be followed by those who read, watch or listen to them.

The first part of the paper will treat of the publication of books and of the publication of articles in periodicals and the press. In the second part, attention will be given to the more recent forms of communication: motion pictures, radio and television.

### I. BOOKS AND PUBLICATIONS IN THE PRESS

#### RECOMMENDATION TO THE FRIARS

It need not be stressed here that the apostolate of the printed word is an important one in spreading Christian truths and principles and in the shaping of a Christian outlook on all aspects of human life. This apostolate is officially recommended to the friars in the regulations of the respective Orders. Thus, in the Constitutions of the Friars Minor Conventual, we read: "We command and firmly prescribe that the friars engaged in studies, especially those teaching in our colleges, shall as far as possible strive to publish books, in order to promote the greater glory of God, the triumph

of Holy Mother Church, and the honor of our Order."<sup>1</sup> The General Constitutions of the Friars Minor urge all Superiors to attach great importance to the religious and scientific literary activity of those friars who possess the art of writing, and to help them in the publication of books and other writings.<sup>2</sup> Likewise, the Norms of the Capuchin Apostolate, issued by Most Rev. Clement of Milwaukee, recommend the more intensive use of recent inventions, taking over what is best in what is called the apostolate of "public opinion" and that of "higher culture"; but the apostolate of the printed word also deserves special attention, for, if it is to spread the message of truth, it must be adapted to the mind and heart of modern society.<sup>3</sup>

#### CENSORSHIP AND CONTROL

Though encouraging the publication of good books, etc., the Church is concerned lest harm be done through the printing press. To prevent the spread of harmful books or publications, and to stop as far as possible the harmful effect of those already published, it is necessary that some form of control exist. Even well-intentioned persons, whether lay persons, clerics, or religious, at times offer to the public some writings which are not free from error, writings which advocate unsound forms of piety or devotions, writings which may bring discredit upon the Church or upon the religious or clerical state.

#### 1. Control in advance of publication.

The Church has set up two official methods of control in advance of publication: a) the precensorship of books and other publications dealing with matters pertaining to religion or morals, followed by the grant or the refusal of permission to publish the writing; b) the simple permission needed by religious and by clerics. This paper will limit itself to a brief summary of the ecclesiastical directives

<sup>1</sup> *Constitutions of the Order of Friars Minor Conventual*, 1932 [Private printing, 1945], n. 440, p. 189.

<sup>2</sup> *Regula et Constitutiones Generales Ordinis Fratrum Minorum* (Romae: Curia Generalis Ordinis, 1953), art. 221, §1, p. 77.

<sup>3</sup> "Litterae circulares de editis Actis Congressus Interprovincialis (21-27 Nov. 1948) deque Normis in hodierno Apostolatu servandis," 23 Julii 1951, n. XXXI —*AOFMC.*, 67 (1951), p. 169.



on publications in so far as they apply to the friars. A more complete explanation of the laws of the Church on precensorship may be found in other works.<sup>4</sup> One should also remember that it is a part of the priestly apostolate, when occasion calls for it, to explain to the faithful, especially to Catholic writers and publishers, these laws of the Church and the reasons why the Church has the right to require precensorship.

a) *Religious and the permission of their major Superiors.*

First of all, by reason of obedience to their Superiors, religious are required by the Code of Canon law to obtain the previous permission of their major Superiors: (1) to publish any writing on a religious or moral topic or of special interest to religion or morals; (2) to publish any writing on a secular topic; (3) to be a frequent contributor to a periodical or newspaper, or to be the editor or manager of a periodical or newspaper.<sup>5</sup>

The Code does not specify which major Superior may grant the permission. Consequently, the major Superior of lowest rank (the Provincial Superior, or the equivalent) may grant it, unless the Constitutions reserve certain matters to the highest Superior. The Constitutions frequently do reserve to the Superior General the granting of permission for the publication of works on certain more important topics. For instance, the General Constitutions of the Friars Minor require the permission of the Minister General to publish a work of greater moment, whether by reason of the subject matter or by reason of the larger size of the work; works dealing with Sacred Scripture always need the permission of the Minister General.<sup>6</sup> For the Friars Minor Capuchin, the Constitutions require the permission of the Minister General to publish

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<sup>4</sup> Donald Wiest, O.F.M.Cap., *The Precensorship of Books (Canons 1384-1386, 1392-1394, 2318, §1)* (Washington, D.C.: The Catholic University of America Press, 1953); Nathaniel Sonntag, O.F.M.Cap., *Censorship of Special Classes of Books (Canons 1387-1391)* (Washington, D.C.: The Catholic University of America Press, 1947); John A. Goodwine, "Problems respecting the censorship of books," *The Jurist*, 10 (1950), 152-183.

<sup>5</sup> Canons 1385, §1, §3; 1386, §1.

<sup>6</sup> *Regula et Constitutiones Generales Ordinis Fratrum Minorum*, art. 221, §2, §3.

books of any moment, especially books that treat of Scriptural or Theological subjects or matters concerning the Holy Rule.<sup>7</sup> In the Third Order Regular, the permission of the Minister General must be obtained to publish works on matters of grave importance.<sup>8</sup> For the Friars Minor Conventual, their Definitory General declared on Feb. 12, 1957, that the *nihil obstat* of the Minister General must be obtained for the publication of books or smaller works which deal with the history, liturgy, spirituality of the Order or with the discipline of its Seminaries.<sup>9</sup>

The Code of Canon Law does not prescribe that the Superiors, personally or through an appointed censor, examine the work itself before granting the permission, even if the work treat of religious or moral matters. However, the general practice, at least in clerical religious Orders, is that the work be thoroughly examined as to its contents by the Superior or a censor before the permit to proceed with its publication is granted. In fact, generally, the work must be examined by two censors. This is mentioned explicitly in the General Constitutions of the Friars Minor,<sup>10</sup> and is contained implicitly in the Constitutions of the Friars Minor Conventual,<sup>11</sup> of the Friars Minor Capuchin,<sup>12</sup> and of the Third Order Regular.<sup>13</sup> The Constitutions of all four of the Franciscan Orders just mentioned, prescribe precensorship within the Order for writings on any topic, whether of a religious or moral nature or on secular matters.

#### b) *The permission of the local Ordinary.*

Besides and after the permission of the major Superior, a religious must obtain the permission of the local Ordinary, either with or without the precensorship of the writing itself.

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<sup>7</sup> *Rule and Testament of the Seraphic Father Saint Francis and Constitutions of the Capuchin Friars Minor of Saint Francis*, 1945, art. 215, p. 74.

<sup>8</sup> *Rule and Constitutions of the Third Order Regular of Saint Francis of Penance*, 1944, art. 147, p. 45.

<sup>9</sup> *Commentarium Ordinis Fratrum Minorum S. Francisci Conventualium*, 54 (1957), 198; *Ius Seraphicum*, 4 (1958), 26.

<sup>10</sup> *Op. cit.*, art. 221, §4.

<sup>11</sup> *Op. cit.*, n. 440.

<sup>12</sup> *Op. cit.*, art. 215.

<sup>13</sup> *Op. cit.*, art. 147.

### (1) Precensorship of the writing itself.

If the writing is a book, booklet, article, or periodical (etc.) on a religious or moral topic, the work or the issue of the periodical must be subjected to examination by an officially appointed diocesan censor. When the censor has given his *nihil obstat*, the local Ordinary will give the *Imprimatur*, unless he has a grave reason to refuse it. The local Ordinary competent to conduct the precensorship is the local Ordinary of the author, or the local Ordinary of the place of printing, or that of the place of publication.<sup>14</sup>

It is to be noted that the regular rules on the precensorship of books apply also to periodicals on religious or moral topics.<sup>15</sup> In the United States, these rules have not been observed by the editors of such periodicals; none of these periodicals carry an *Imprimatur* in each issue. The practical fulfillment of the precensorship requirements does present certain difficulties in the case of monthlies and weeklies; but by means of delegation of authority to the editor or to a nearby priest, it would be possible to observe the law of the Church as it stands at present. Perhaps, when the Code of Canon Law is revised, some more easily workable system of precensorship or control will be developed.

### (2) Permission without precensorship.

Secular cleries and religious need the permission of the local Ordinary in order to publish a book or smaller writing on a secular topic.<sup>16</sup> For this permission, the law does not demand that the writing itself be examined by a diocesan censor. The permission, therefore, may be granted as a more or less general permission; it need not be limited to each individual book or writing.

For secular cleries, their own local Ordinary is the local Ordinary from whom the permission must be secured. In reference to re-

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<sup>14</sup> Canons 1385, 1393, 1934.

<sup>15</sup> In a letter to the Archbishop of Boston, Aug. 8, 1949, the Holy Office declared that "it is not wise to be tolerated that certain Catholics shall claim for themselves the right to publish a periodical, for the purpose of spreading theological doctrines, without the permission of competent Church Authority, called the 'imprimatur', which is prescribed by the sacred canons;" cf. *AER*, 127 (1952), p. 315.

<sup>16</sup> Canon 1386, §1.

ligious, the law simply states: "the local Ordinary." This means at least the Ordinary of the place in whose territory is situated the house to which the religious is assigned; probably, also the Ordinary of the place in which the religious has a "domicile" or "quasi-domicile" if he is legitimately residing outside of his house. It is disputed whether the term "*ordinarius loci*" in can. 1386, §1, allows the option between the religious' own local Ordinary and the local Ordinary of the place of printing or of the place of publication, as in can. 1385, §2; the better view holds that canon 1386, §1, does not contemplate such an option.

Moreover, the permission of the same local Ordinary must be obtained by secular clerics and by religious before making frequent or important contributions to periodicals, newspapers, or before undertaking the editorship or management of a periodical or newspaper of any kind.<sup>17</sup> Thus, a religious needs a two-fold permission: that of his major Superior and that of the local Ordinary. If the contribution to the periodical, or if the periodical itself deals with religious or moral matters, each such article or issue must be submitted to the competent authority for precensorship, the *nihil obstat* and the *Imprimatur*.

Permission is required by the law for the purpose of controlling the literary activities of clerics and religious, lest they neglect more important duties, or lest they embark upon projects for which they are not fitted and thus bring discredit upon the Church, or upon the clerical or religious state.

According to can. 1386, §2, no one, whether lay person, religious or cleric, may contribute anything to a periodical, newspaper, etc., which habitually attacks the Catholic faith or good morals, unless there be a just and reasonable cause, approved by the local Ordinary, for making such a contribution.

## 2. Action taken after publication.

There are various ways of countering the harm caused by evil books, magazines, and the like, after their publication. Some measures may consist in official action or censorship taken by public

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<sup>17</sup> Canon 1386, §1. Cf. the excellent and thorough article by E. F. Kenrick, "Permission to write for publication: a discussion of can. 1386"—*The Jurist*, 15 (1955), 168-185, 283-300.



authority; others may take the form of private efforts either by individuals or by organized and cooperative activity.

a) *Official action or censorship.*

The Church takes official action when the Holy See for the entire Church, or the local Ordinary for his diocese, condemns a book, booklet or periodical and forbids the faithful to read, keep, translate, circulate, sell or republish the work.<sup>18</sup> *The Index of Forbidden Books* is well known. But less well known by the laity and, at times, even by clerics and religious, is the general law of can. 1399 whereby various categories of harmful literature are automatically prohibited by law, even if the Holy Office never places the book on the *Index of Forbidden Books*.

The Church's legislation on the prohibition of books should occasionally be explained to the people; its binding force on conscience should be stressed; and the Church's right to censor and prohibit books should be set forth.

Civil governments have the right from the natural law to use prudent measures to prevent the circulation of books, etc., which are harmful to the public good. Freedom of speech and freedom of the press are not unlimited rights; they are subordinate to the common good and to the rights of others. On the other hand, neither is the State's power of censorship unlimited; its exercise should be restricted to the minimum required for the public good and for the protection of the rights of the citizens and of religion. On account of the danger of abuse by civil officials and for the prevention of greater evils, the government's rights of censorship may be further limited by the Constitution, but it cannot be absolutely excluded. The United States Supreme Court held that the First Amendment guaranteeing freedom of the press does not apply to pornography.<sup>19</sup>

b) *Private efforts or unofficial measures.*

In this connection, the word "censorship" is often misused; there is a difference between "censure" and "censorship." Private individ-

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<sup>18</sup> Canons 1395, 1396, 1398.

<sup>19</sup> Cf. American Bishops' Statement on Censorship, Nov. 17, 1957, *Catholic Mind*, 56 (1958), 180-186, March-April.

uals may express an unfavorable opinion about a matter, or criticize something adversely; thus, private action may point out the books, periodicals, etc., which are considered harmful. Private activity may also recommend good books and give principles whereby to evaluate the products of the press. But private action cannot impose upon others an obligation to follow the judgments made. Other persons may be bound by the natural law to follow what is recognized as prudent advice. Private action may give information and endeavor to persuade others freely to cooperate. But, if private action forces others to cooperate against their will, it takes on the nature of true censorship.

There are different methods whereby private efforts serve to counteract the harm of evil literature. Two deserve special mention.

### (1) Book reviewing.

Good book reviews serve "to guide others to healthy pastures of the mind and to warn persons against that which leads to error or perversion." In an audience granted to a Convention of Clerical Book Critics on Feb. 13, 1956, Pope Pius XII set forth some of the fundamental principles to which the book critic must conform himself in his work if this work is effectively to accomplish its aim of guiding minds along secure pathways.<sup>20</sup> In this address, the Pope dealt with the person of the book critic; he intended on a future occasion to treat of the second part: the work criticized; but Divine Providence ruled otherwise.

### (2) The National Office for Decent Literature.

Upon the initiative of Bishop Noll of Fort Wayne, the American Bishops at their annual meeting in 1937 appointed an Episcopal Committee on Obscene Literature, with Bishop Noll as its chairman, to draw up some suitable program for action to combat the flood of indecent literature corrupting the minds and hearts of youth. By the end of 1938, the Episcopal Committee had started the movement, to be called the National Organization for Decent

<sup>20</sup> Pius XII, "L'intimo conforto," 13 Feb. 1956, *AAS*, 48 (1956), 127-135. English translations of this address may be found in *Books on Trial*, vol. 14, no. 7, April-May 1956; *The Pope Speaks*, vol. 3, p. 55-62, Spring-Summer 1956; *Catholic Mind*, 54 (1956), 530-536.

Literature. The Committee drew up a plan for the institution of diocesan units under the leadership of the Bishop who, it was suggested, should appoint a priest as diocesan director of the movement. Not only parochial groups, but also other national organizations should be enlisted in the work; and all decent-minded citizens, including non-Catholics, should be invited to cooperate in the campaign. The Episcopal Committee drafted a Code of standards according to which publications may be judged objectionable. The Committee also designated the *Acolyte* as the official organ of the campaign which was to print the list of publications found by the reviewing committee to offend against the standards of the Code. From 1947 onward, the NODL also began to review the increasing number of harmful comic books and pocket-size, paper-back books. In 1955, the NODL office was moved from Fort Wayne to Chicago, and the name was changed to National Office For Decent Literature.

The NODL aims to combat the spread of lewd and other harmful literature among youth through the magazine, the comic book and the cheap, paper-back book, easily available to young people at drugstores, corner newsstands and other places. The list of publications offending against the Code was formerly published in the *Acolyte*; now, after the demise of the *Acolyte*, the list is printed in *The Priest*. It is intended only for the clergy and others legitimately interested. The list is not put into the hands of the young people. The practical objective is to get the owners of the stands to remove the objectionable magazines or books from the stands, so that such literature does not become easily available to young people or children. On a local level, this is achieved through Parish Crusades and through the formation of Citizens' Committees. Small groups or teams visit the owner or clerk, ask permission to examine the stand and explain the purpose of their visit. If they find objectionable publications which are on the NODL list, they call the attention of the owner to this fact; and he is asked to cooperate by removing them and keeping them off the stand. If he cooperates, the fact of his cooperation is made known in the area. If he declines to cooperate, the members of the committee leave in silence, without starting an argument. No force or pressure is to be used. But indirectly the procedure will be effective if the owner has any sense

of decency or responsibility. "Boycotting" is no part of the program of the NODL, though it may happen that some individual groups, in their zeal, act imprudently and do more harm than good by going too far.<sup>21</sup>

The NODL is not an exclusively Catholic organization or movement, though it was founded at the instance of the American Bishops and is under the supervision of the Episcopal Committee on the National Office for Decent Literature.

#### PAPAL DIRECTIVES TO THE PRESS

During the course of his pontificate Pope Pius XII granted audiences to various groups of newspaper men, journalists and reporters. With fatherly kindness he spoke to them about the opportunities for good, the dangers, and the responsibilities of their profession. He urged them to promote and guide the formation of public opinion toward peace and mutual understanding; he encouraged them to uphold and to foster public morality, the sanctification of the family, faithfulness to duty, respect for honesty, the reputation of others, and the appreciation of true human values. He cautioned them against the danger to depart from the truth through subservience to powerful interests, to a warped public opinion, or through failure to investigate or sufficiently weigh the reports made. The harm done by error, through falsehood or through silence, may be far reaching; worse still, if there be deliberate falsehood and calumny, especially against religion or the demands of Christian morality. Journalists, therefore, have a grave responsibility to truth and justice. The following is a list of the Pope's addresses on the subject: 1) To American newspaper correspondents, July 21, 1945<sup>22</sup>; 2) to a group of U.S. publishers and editors, Aug. 4, 1945, on the freedom of the press<sup>23</sup>; 3) to another group of U.S. publishers and

<sup>21</sup> Cf. Richard Ginder, *With Ink and Crozier; the story of Bishop Noll and his work* [Our Sunday Visitor Press], p. 254-266; "Bishops organizing national drive for decent literature," *Catholic Educational Review*, 37 (1939), 215-216; T. J. Fitzgerald, "NODL states its case," *America*, Vol. 97, p. 280-282, June 1, 1957. For a discussion of the objectives, methods, and criticisms of the NODL, see Harold C. Gardiner, S.J., *Catholic Viewpoint on Censorship*, (Garden City: Hanover House, 1958), p. 108-153.

<sup>22</sup> *Tablet*, vol. 186, p. 42, July 28, 1945.

<sup>23</sup> *America*, vol. 73, p. 355, Aug. 4, 1945.



editors, July 11, 1946<sup>24</sup>; 4) to members of the American Press, Jan. 23, 1950<sup>25</sup>; 5) to the journalists of the foreign press association at Rome, May 12, 1953<sup>26</sup>; 6) to a group of French journalists who attended the Congress of the Latin Press Association, June 4, 1955<sup>27</sup>; 7) to the Roman Newspapermen's Association, July 3, 1955<sup>28</sup>; 8) to a Congress of European News Agencies, Oct. 27, 1956<sup>29</sup>; 9) to American newsmen on the inaugural flight of the DC 7C, April 15, 1957.<sup>30</sup>

In an address prepared for delivery to the delegates of the International Catholic Press Congress at Rome, and dated Feb. 17, 1950, Pius XII treated of the vocation of Catholic journalists and explained some fundamental principles concerning the role of the Catholic press in relation to public opinion. This is a major pronouncement on the subject.<sup>31</sup> In a radio address to the 47th Annual Convention of the Catholic Press Association of the United States, on May 17, 1957, the Pope spoke of the apostolate of the Catholic Press, freedom, obedience, influence, guidance and unity.<sup>32</sup>

The special role and aptitudes of women as journalists were beautifully explained by Pius XII in the address to the Canadian Women's Press Club on July 2, 1955.<sup>33</sup>

In an audience granted to the meeting of the Union of Catholic Book Publishers of Italy, Nov. 7, 1954, the Pope described the

<sup>24</sup> *Catholic Mind*, 44 (1946), 644.

<sup>25</sup> *Discorsi e Radiomessaggi di Sua Santità Pio XII*, vol. XI, p. 361-362.

<sup>26</sup> "Nous nous rejouissons," 12 May 1953, *AAS*, 45 (1953), 399-402; an English translation was published in *Catholic Mind*, 51 (1953), 507-509.

<sup>27</sup> "Nous est très agréable," 4 June 1955, *Osservatore Romano*, 4 Giugno 1955; English translation in *The Pope Speaks*, vol. 2, p. 135-136, Summer 1955.

<sup>28</sup> "Con viva soddisfazione," 3 July 1955, *Osservatore Romano*, 4-5 Luglio, 1955; English translation in *The Pope Speaks*, vol. 2, p. 236-238, Autumn 1955.

<sup>29</sup> "Nous sommes heureux," 27 Oct. 1956, *Osservatore Romano*, 27 Ottobre 1956; English translation in *The Pope Speaks*, vol. 3, p. 393-395, Spring 1957.

<sup>30</sup> "Gentlemen of the Press," 15 April 1957, *Osservatore Romano*, 17 Aprile 1957; English translation in *The Pope Speaks*, vol. 4, p. 159, Autumn 1957.

<sup>31</sup> "L'importance de la presse catholique," 17 Feb. 1950—*AAS*, 42 (1950), 251-257; English translation published in the *Catholic Mind*, 48 (1950), 749-754.

<sup>32</sup> "We are sincerely grateful," 17 May 1957, *Osservatore Romano*, 19 Maggio 1957; *Catholic Mind*, 55 (1957), 381-383; *The Pope Speaks*, vol. 4, p. 210-212, Autumn 1957.

<sup>33</sup> "Not least," 2 July 1955, *Osservatore Romano*, 6 Luglio 1955; *The Pope Speaks*, vol. 2, p. 235-236, Autumn 1955; *Catholic Mind*, 54 (1956), 537-538; *Irish Ecclesiastical Record*, 85 (1956, 1), 140-141.

ideals at which Catholic bookpublishers should aim in their profession.<sup>34</sup> On June 11, 1956, he spoke to those who attended the Fourteenth Congress of the International Union of Publishers, on the influence of books, especially of objectionable books; he also suggested certain ideals to be followed in regard to books for children, textbooks for students, the advertizing of books, and the discovery of the needs of the public.<sup>35</sup> Pius XII praised and encouraged the apostolate exercised through the publication of books and magazines when, on June 20, 1957, he wrote a letter to Father Jacob Alberione (the founder of the Pious Institute of St. Paul) on the fiftieth anniversary of the latter's ordination to the priesthood.<sup>36</sup>

The translation of books also received the attention of the Holy Father. On March 1, 1956, he granted an audience to those who gathered at Rome for the second congress of the International Federation of Translators; he spoke to them about the importance and the role of translators and their work, the difficulties encountered in the task of translation, and the ideals which the translator should keep before his mind.<sup>37</sup>

## II. MOTION PICTURES, RADIO, TELEVISION.

The Code of Canon Law makes no mention of motion pictures, radio or television. Nor have the laws on the precensorship or prohibition of books been extended to these more recent forms of communications. However, the Holy See has taken a deep interest in the use and influence of these modern media of communication, both as a means for the Church's apostolate and as forms of information, education, and recreation.

The Holy See concerned itself first with motion pictures, later with radio, and recently (from 1954) with television. In 1948, Pius XII set up the Pontifical Commission for Educational and Religious

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<sup>34</sup> "Non abbiamo dimenticato," 7 Nov. 1954, *AAS*, 46 (1954), 712-714; English translation in *The Pope Speaks*, vol. 1, p. 389-391, Winter 1954.

<sup>35</sup> "Votre visite," 11 June 1956, *Osservatore Romano*, 14 Giugno 1956; English translation in *The Pope Speaks*, vol. 3, p. 165-168, Autumn 1956.

<sup>36</sup> *AAS*, 49 (1957), 620-621; excerpts translated into English may be found in *The Pope Speaks*, vol. 4, p. 234, Winter 1957-1958.

<sup>37</sup> "Nous vous accueillons," 1 March 1956, *Osservatore Romano*, 2 Marzo 1956; English translation in *The Pope Speaks*, vol. 3, p. 63-66, Spring-Summer 1956.

Motion Pictures on a temporary basis. In 1952, it was reorganized as the Pontifical Commission for Motion Pictures. Toward the end of 1954, this Commission was supplanted by a special office or commission permanently set up in the Roman Curia, called The Pontifical Commission for Motion Pictures, Radio and Television. The Holy Father, at the same time, officially approved the Statute governing the Commission; to it he entrusted the problems arising from motion pictures, radio and television, relating to Christian faith and morals, and from it, others, especially Bishops, may obtain suitable directives.<sup>38</sup> The Pope issued the encyclical *Miranda prorsus*, Sept. 8, 1957, in which he dealt at length with all three of these media of communication.<sup>39</sup> The above-mentioned Pontifical Commission was charged with the execution of the directives of the encyclical. In the Apostolic Constitution *Boni Pastoris*, 22 Feb. 1959, Pope John XXIII partially reorganized the Pontifical Commission<sup>40</sup>; this step, taken so soon in his pontificate, indicates his keen interest in the use and influence of motion pictures, radio, and television.

The purpose of the encyclical *Miranda prorsus* was to set down norms and instructions respecting not only motion pictures but also radio and television.<sup>41</sup> In the first section of the encyclical, Pius XII briefly set forth the principles pertaining to the widest possible enjoyment of the benefits meant for the whole human community and for individual citizens. These media are gifts of God and must be used in God's service. The right of the Church to use the modern means of communication to spread the Gospel must be recognized by civil authorities.

The Pope goes on to discuss some of the erroneous attitudes which

<sup>38</sup> *Secretaria Status*, 16 Dec. 1954, *AAS*, 46 (1954), 783-784.

<sup>39</sup> Pius XII, *Litterae encyclicae Miranda prorsus* 8 Sept. 1957, *AAS*, 49 (1957), 765-805. An English translation was published in *The Pope Speaks*, vol. 4, p. 319-346, Winter, 1957, and in *Catholic Mind*, 55 (1957), 539-570.

<sup>40</sup> *AAS*, 51 (1959), 183-187. An English translation may be found in *The Pope Speaks*, vol. 5, p. 324-327, Summer 1959. In this document, the Pope makes reference to a letter which he sent on Nov. 4, 1958, the very day of his Coronation, to the President of the Pontifical Commission on Motion Pictures, Radio and Television.

<sup>41</sup> The summarization of the encyclical *Miranda prorsus* in the present paper is based chiefly on the translation published in *The Pope Speaks* with certain emendations and adaptations resulting from comparison with the official Latin text.

have been advocated regarding the purpose and use of these media: for instance, the use of these media for the exclusive advancement of political or economical objectives, the freedom to depict and display anything whatsoever or to publish any matter, whether opposed to morals or not, as long as they conform to technical and artistic norms.

The Holy Father reminds the public civil authorities that they have a duty to exercise vigilance over these new means of communication, not only from a political point of view, but also from that of public morals.

The new media are well adapted to human nature for the transmission of information, by both sound and sight, about spiritual matters, too.

The primary aim of motion pictures, radio and television should be to serve truth and virtue: (1) to spread truth for better mutual understanding between peoples; to avoid falsehood, deceit; to shun everything that may encourage a false, imperfect or harmful way of life and action; to spread the teaching of God and His Son Jesus Christ; (2) to perfect human life and morals. The Pope discusses three ways in which this may be done: by news announcements, by educating both adults and young people, by furnishing entertainment.

The people or spectators need to be properly formed and educated so that they will understand the artistic forms of each of these media and also be guided by a correct conscience in appraising them. The Pope desires that programs be introduced into schools of every level, into Catholic Action groups and parish societies to educate and train youths and adults in examining more adequately the benefits and the dangers of these shows and to evaluate them more carefully. This will lead them to avoid shows which are contrary to right morals, and to select and attend only those which accord with the Church's teachings on religious and moral principles and are in harmony with the instructions issued by the ecclesiastical offices established for these matters.<sup>42</sup>

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<sup>42</sup> This kind of educational movement, in regard to motion pictures, has already been flourishing in Europe for some time, but in the United States it has lagged behind until 1957 when Bishop Scully, chairman of the Episcopal Committee on Motion Pictures, sounded the first official call for movie education in the U.S. Cf. Bishop William A. Scully, "The Movies: A Positive Plan"



The Holy Father praises particularly those preachers who make good use of motion pictures, radio, and television for the purpose of giving sound formation and education to the spectators in order to preserve in them the integrity of morals and to lead them along the path to truth. The Pope desires that ecclesiastical and civil authorities in a special way support the activity and enterprise of such preachers.

Lastly, in the general section of the encyclical, Pius XII insists that in every country a permanent national office of supervision be set up by the Bishops for motion pictures, radio, and television without delay, if they do not already exist, to protect the integrity of Christian morals by encouraging decent programs, by giving out a recognized classification or rating, and by making these ratings known to priests and the faithful. These offices are to be entrusted to men skilled in these fields, with a priest, chosen by the Bishops, as their appointed adviser. In each country, these different offices, if they be distinct offices dealing with motion pictures, radio or television, should depend on one and the same committee, or at least act in close cooperation with each other.<sup>43</sup> The faithful should be suitably instructed to realize the need of giving their united and effective support or cooperation to these offices. The Pope recommends that the national offices of each country unite to form an international association to which the Holy See may give its approval.

#### A. MOTION PICTURES

The second, third, and fourth sections of the encyclical *Miranda prorsus* treat respectively and separately of motion pictures, radio, and television. The directives on motion pictures have a few chronological antecedents.

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—*America*, 96 (March 30, 1957), 726-727. See also Salvatore Trezzo, S.M., "Education for the movies"—*Catholic Mind*, 56 (1958), 389-399. A private enterprise in this direction was undertaken in 1956 by a group of Catholic laymen when they launched a new periodical, issued monthly, entitled *The Catholic Preview of Entertainment*; the periodical gives its attention to movies, radio and TV programs, books and comic books, and phonograph records.

<sup>43</sup> In the United States, there exists within the N.C.W.C. an Episcopal Committee on Motion Pictures which, during the annual meeting of the Bishops in Nov. 1957, widened its scope and changed its name to the Episcopal Committee on Motion Pictures, Radio and Television.

### The Legion of Decency

To combat the flood of immoral and objectionable films, the Bishops of the United States, at the urging of Bishop Noll of Fort Wayne in November of 1933, sponsored the organization of the National Legion of Decency. Its objective is to keep Catholics from objectionable motion pictures, to induce the movie industry to produce acceptable motion pictures, and to encourage the patronage of wholesome pictures. It would go beyond the purpose of the present paper to describe in detail the history of the Legion of Decency and the manner in which it seeks to achieve its objectives. Briefly, new films are reviewed by specially chosen committees, and are rated as "A" *Unobjectionable* (A-1: Morally unobjectionable for general patronage; A-2: Morally unobjectionable for adults; since December 1957, a third distinction is made: A-2: Morally unobjectionable for adults and adolescents; A-3: Morally unobjectionable for adults), "B" *Objectionable in part for all*, or "C" *Condemned*. These ratings are published in Catholic papers and in certain clerical periodicals. The Legion of Decency has no jurisdictional function; it gives no orders to the local Bishops; and the ratings issued on the various films impose no legal duties upon Catholics or anyone else. The Legion is an agency of information and guidance. The question of an obligation to follow the Legion's ratings or not rests upon the conscience of the individual; the Legion's ratings provide prudent advice. Another part of the Legion's program is to secure from Catholics the pledge to refrain from attending pictures dangerous to one's moral life, and to stay away altogether from places of amusement which show them as a matter of policy.<sup>44</sup>

### Pius XI and the Encyclical *Vigilanti cura*

During audiences granted to delegates of the International Federation of the Motion Picture Press in August, 1934, and again in April, 1936, Pius XI called attention to the importance of motion pictures and their vast influence for good or evil. Then, on June 29,

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<sup>44</sup> For a discussion of the Legion of Decency in its origin, development, program, successes, and shortcomings, etc., cf. Ginder, *With Ink and Crozier*, p. 244-253; Gardiner, *Catholic Viewpoint on Censorship*, p. 81-107, 131-153; Gerald Kelly, S.J. and John C. Ford, S.J., "The Legion of Decency," *Theological Studies*, 18 (1957), 387-433.

1936, he issued a very important encyclical letter, *Vigilanti cura*, on motion pictures; he addressed it to the Archbishops and Bishops of America, but extended its recommendations to the entire Catholic world.<sup>45</sup>

Pius XI warmly praised the work of the Legion of Decency inaugurated by the American Hierarchy, and described its beneficial influence on public opinion and on the improvement of the moral quality of the motion pictures; he urged continued vigilance in the matter. In the second part of the *Vigilanti cura*, the Holy Father related how motion pictures have become of universal importance as a modern means of recreation and diversion; what is the peculiar power of the motion picture, and the harm resulting from bad pictures. In the third part, he set forth the practical methods for exercising the vigilance incumbent upon the Bishops and on the faithful: (1) He praised those Catholics whose aim it is to raise the standard of motion pictures to meet the needs of education and the requirements of Christian conscience. The Bishops in each country were urged to appeal to Catholics who hold important positions in the motion picture industry itself, to use their influence and authority for the promotion of the principles of sound morality in the films which they produce or aid in producing. (2) All the Bishops should promote the annual taking of a pledge by the people to stay away from motion picture plays which are offensive to truth and Christian morality. The Bishops are to see that the faithful become aware of the moral duty and effectiveness of this pledge or promise.<sup>46</sup> The people must also be given timely ratings of the films, or classified lists as to which motion pictures are permitted to all, which are permitted with reservations, and which are harmful or positively bad, so that the people be able to fulfill the pledge. (3) In every country, the Bishops are to set up a permanent national reviewing office in order to be able to promote good motion pictures, classify others and bring this judgment to the knowledge of the priests and of the faithful. (4) In their respective dioceses,

<sup>45</sup> AAS, 28 (1936), 249-263. English translations were published in *The American Ecclesiastical Review*, 95 (1936, 2), 113-125; *Catholic Mind*, 34 (1936), 305-317, followed by two commentaries.

<sup>46</sup> In regard to the nature and obligation of the pledge taken by the faithful in the U.S., cf. Kelly and Ford, "The Legion of Decency," *Theological Studies*, 18 (1957), 396; Gardiner, *Catholic Viewpoint on Censorship*, p. 91-92.

the individual Bishops may apply more severe measures or standards if grave reasons require such course of action; they may even censor films which are admitted to the general list. (5) The national reviewing office will also look after the organization of the existing motion-picture theaters belonging to parishes and Catholic associations, so that they may be guaranteed to receive reviewed and approved films. Through the organization of such Catholic halls, it will be possible to advance a new demand that the motion-picture industry produce motion pictures which correspond entirely to our principles. Such films may then readily be shown also in other halls besides the Catholic ones. Lastly, the Pope speaks further about the organization of the national office; its personnel; and the exchange of information among the national offices of the various countries as a means of greater efficiency and harmony in the work of reviewing films, and as a means of securing greater unity of outlook in the judgments and communications appearing in the Catholic press of the world.

### Pius XII and the Encyclical *Miranda prorsus*

Persons engaged in the motion-picture industry were also privileged to be received in audience with Pope Pius XII. Speaking to a group of motion-picture executives of Hollywood on July 14, 1945, the Holy Father pointed out the good which can be accomplished by means of motion pictures, the harm that results from objectionable films, and the serious responsibility of executives, producers and others in this matter.<sup>47</sup> In an address given, August 30, 1945, to the representatives of six major American newsreel companies, he urged them to be sincerely truthful in presenting news-events in a balanced manner through the newsreel.<sup>48</sup>

Ten years later, in 1955, Pius XII gave two major addresses on the subject of motion pictures: (1) the first, *Ci torna sommanente*, June 21, 1955, to members of the cinema industry of Italy<sup>49</sup>; (2) the second, which is a continuation of the preceding one, *Nel dare*.

<sup>47</sup> Excerpt published in *Ave Maria*, 62 (1945, 2), 82.

<sup>48</sup> Excerpt published in *Catholic Action*, Vol. 27, p. 10, Sept. 1945.

<sup>49</sup> *AAS*, 47 (1955), 501-512. English translations were published in the *Catholic Mind*, 53 (1955), 751-760; *The Pope Speaks*, vol. 2, p. 101-112, Summer 1955.



October 28, 1955, to the members of the International Union of Theater Owners and Film Distributors.<sup>50</sup> In these two addresses, the Pope described the tremendous power of motion pictures over the audience and recommended censorship measures by public civil authorities as well as self-regulation by the movie industry itself. Then he spoke, at considerable length, about the ideal film (1) in relation to the audience for whom the film is intended, (2) in relation to the contents of the film itself, and (3) in relation to the community (family, State, Church) on which the film exercises a special influence.

On May 12, 1957, Pius XII addressed the participants in the European Congress of "Universal Film" on the subject of moral integrity, motion pictures, and recreation.<sup>51</sup>

In the encyclical *Miranda prorsus* Pius XII set forth the following directives on motion pictures:

(a) Through the channels of the national offices acting under their authority, the Bishops should give out not only information about pictures to see but also advice and directives according to which this noble cause, so capable of promoting the good of souls, may be advanced as far as possible in view of the circumstances of time and place. For this purpose, special lists or ratings should be drawn up and published in such a manner that knowledge thereof becomes available to all.

(b) These lists or ratings should be drawn up by a reviewing committee consisting of reliable men. Such committees are to be established with dependence upon the national office. Their function is to pass moral judgment upon the motion pictures in order to guide public opinion. The Holy Father then proposes some of the principles which should guide the reviewing committees in the performance of their task.

(c) On their part, the faithful should be warned of their grave, personal obligation to acquaint themselves with, and faithfully to obey, the decisions handed down by ecclesiastical authorities on matters concerning motion pictures.<sup>52</sup> If the Bishops deem it ap-

<sup>50</sup> AAS, 47 (1955), 816-829. English translations may be found in *Catholic Mind*, 54 (1956), 97 ff.; *The Pope Speaks*, vol. 2, p. 351-363, Winter 1955-1956.

<sup>51</sup> "Despite mounting demands," May 12, 1957, *Osservatore Romano*, 15 Maggio 1957; excerpt in *The Pope Speaks*, vol. 4, p. 221-222, Autumn 1957.

<sup>52</sup> For a discussion of the moral obligations and the ideal attitudes of the

propriate, a special day should be set aside each year on which the faithful will be carefully instructed on their duties regarding shows, especially motion-picture shows, and are urged to offer earnest prayers to God on this matter. In order that all might become familiar with these decisions and follow them, the directives, together with a brief explanation, should be published in due time and be given the widest possible circulation.

(d) Catholic motion-picture critics can exert a great deal of influence if they set forth the moral issues in their proper perspective. Catholic magazines and newspapers do wrong if they do not give their readers a *moral* appraisal of the motion pictures they review.

(e) The Holy Father then discusses the moral principles and duties affecting the managers of movie theaters, the distributors of films, the actors, authors, and producers.

In reference to motion-picture theaters conducted under Church auspices for the faithful, it is obvious that only those films may be shown which are entirely beyond reproach. The Bishops should keep a watchful eye on such public Catholic theaters, including those of exempt Religious. The Bishops should warn all the clergy on whom the responsibility for such theaters falls that they must observe faithfully and exactly the rules laid down for these theaters, and not be too much taken up with their own advantage if they wish to fulfill the functions of this ministry which is of great concern to the Holy See.<sup>53</sup>

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faithful concerning the moral classification of motion pictures, especially by the Legion of Decency, cf. Kelly and Ford, "The Legion of Decency," *Theological Studies*, 18 (1957), 396-400, 416-426.

<sup>53</sup> E.g., S. C. de Religiosis, *Instructio de Apostolato Cinematographico*, 11 Maii, 1953, *Analecta Ordinis Fratrum Minorum Capuccinorum*, 69 (1953), 227-233. The Sacred Congregation regards the public operation of a movie hall or theater by Religious as "*mercatura seu negotiatio*" in the sense of can. 142, 582, 2380, and the Decree of March 22, 1950; a movie hall or theater is considered as being operated *publicly* when two conditions concur: namely, if the motion-picture shows are intended for the public and if, at the same time, any kind of lucrative activity is carried on (admission charges). Permission of the Holy See is needed for such public operation of a movie hall or theater.

Local Ordinaries cannot close or suppress all motion-picture shows presented by Religious, reserving all such shows to the parish halls. Cf. a case decided by the Sacred Congregation of Religious reported in *Commentarium pro Religiosis*, 32 (1953), 163-164; Bouscaren, *Canon Law Digest* (Milwaukee: The Bruce Publishing Co.), IV, 388.

In the Capuchin Order, the friars may not personally operate the movie

In regard to the authors and producers, the Pope urges them not to hesitate to consult the local Catholic motion-picture office, which will be readily accessible and which, if it should be necessary, will, with the proper prudence, delegate a qualified ecclesiastical adviser to look after the matter. They will not lose authority or popularity if they place this confidence in the Church. Nevertheless, clerics are not permitted to offer their cooperation to film directors without the express consent of their superiors, since, obviously, to give sound advice in this matter, special competence and extraordinary training are needed. Decisions in these matters cannot be left to the whim of individuals.

(f) Lastly, the Pope urges government officials not to give any support whatever to the production or distribution of films of low caliber, but to lay down suitable regulations to help provide decent, commendable motion pictures.

#### B. RADIO

Pius XI was the first Pope to use the radio in sending a message to the whole world; this he did for the first time on February 12, 1931.<sup>54</sup>

Pius XII, during various audiences and in several radio messages, spoke of the function, the influence and benefits of radio, especially for religion and for the sick, and depicted the potentialities of radio for good or for evil and the dangers arising from harmful or untruthful programs.<sup>55</sup>

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projectors in shows open to the public, even if it be a question of a movie hall pertaining to a Capuchin parish, but must entrust this task to reliable lay persons. Cf. Clemens a Milwaukee, O.F.M. Cap., Minister Generalis, Litterae circulares, 4 Feb. 1949, *Analecta Ordinis Fr. Min. Cap.*, 65 (1949), 8.

<sup>54</sup> AAS, 23 (1931), 65-70.

<sup>55</sup> Address to the directors and employees of the Italian Broadcasting System, Dec. 3, 1944, Pio XII, *Discorsi e Radiomessaggi*, VI, p. 209 ff.; address "Il vostro Congresso" to the "Congresso Internazionale per il cinquantenario della scoperta Marconiana della Radio," Oct. 3, 1947, Pio XII, *Discorsi e Radiomessaggi*, IX, p. 263-268; address "De grand coeur" to the second International Congress on High-Frequency Broadcasting, May 5, 1950, Pio XII, *Discorsi e Radiomessaggi*, XII, p. 53-55 (English excerpts given in *Catholic Mind*, 48 [1950], 575-576); address "Das symbolische Geschenk" to the Catholics of Holland in gratitude for the Short Wave Transmitter, May 19, 1950, Pio XII, *Discorsi e Radiomessaggi*, XII, p. 75-76. Radio address "Amadisimos hijos," to the Faithful of the Republic of Colombia, Apr. 11, 1953,

On January 21, 1951, the Holy Father designated St. Gabriel the Archangel as the heavenly Patron of the arts of telecommunication and of the persons engaged therein.<sup>56</sup>

The third section of the encyclical *Miranda prorsus* turns its attention to radio.<sup>57</sup> The Pope comments on the technical progress made in the use of the radio, the spread of receiving sets in so many homes, and the countless radio programs of all varieties. Good programs are capable of contributing greatly to sound education. As with other means of communication, so also in regard to the use of radio, there arises an obligation of conscience, since radio can be used for good or for evil.

### (a) The duties of listeners.

Those who listen to the radio are in duty bound to be careful in the selection of the programs, which are not to be admitted indiscriminately into the home. The programs admitted should be such that encourage truth and goodness, such that will not divert the members of the family from the fulfillment of their duties of conscience to individuals or to society.

To aid the faithful, the Catholic offices for radio set up in each country should see that, with the aid of Catholic newspapers and periodicals, the faithful be informed in advance of the nature and worth of the programs offered, as far as such advance notice is possible.

Moreover, the shepherds of souls must warn the faithful that they are forbidden by divine law to listen to radio programs which

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on the inauguration of the radio station at Sutatenza—AAS, 45 (1953), 293–295 (English translation in *The Pope Speaks*, v. 1, p. 16–18, April 1954); radio address “Amadisimos hijos,” to the Faithful of Chile, Jan. 11, 1954, on the inauguration of “Radio Cilena,” AAS, 46 (1954), 56–58; radio address “Con la piu viva,” to the Third International Communications Congress, Oct. 11, 1955, on the 60th anniversary of the invention of radio-telegraphy, AAS, 47 (1955), 733–736 (English translation in *The Pope Speaks*, vol. 2, p. 365–368, Winter 1955–1956); radio address “Your ‘Catholic Hour,’” Dec. 4, 1955, on the occasion of the 25th anniversary of the Catholic Hour—*The Pope Speaks*, vol. 2, p. 381–382, Winter 1955; address “Attendite populi,” Oct. 27, 1957, AAS, 49 (1957), 961–965 (English translation in *The Pope Speaks*, vol. 4, p. 313–317, Winter 1957).

<sup>56</sup> Apostolic letter “*Quoniam ‘omne datum’*,” 12 Jan. 1951, AAS, 44 (1952), 216–217.

<sup>57</sup> AAS, 49 (1957), 792–799.



are dangerous to faith or morals. They shall admonish those engaged in the training of youth to be watchful over their charges and to instill religious principles with regard to the use of radio sets installed in the home. The Bishops should appeal to the faithful to avoid listening to radio stations which are known to advocate doctrines contrary to the Christian faith.

Another duty binding the listeners is to make their wishes and justifiable criticism known to the directors of radio programs. This obligation obviously arises from the very nature of radio which is not a mutual but only a one-way communication. As a means of ascertaining the degree of interest aroused in the listeners by each program, various systems of surveying public opinion have been inaugurated, and they are, without doubt, useful to directors of radio programs. Yet, a judgment of this kind cannot be taken as a sure guide for action, because it can happen that a more or less vigorously expressed popular applause is to be attributed to trivial or transient causes or to enthusiasms less conformable to right reason.

For this reason, radio listeners must try, as far as possible, to create a well-balanced public opinion by which, while observing proper methods, these broadcasts will, according to their merits, be approved, supported, or rejected. In this way, the art of radio, which engages in the education of man, will be brought to serve truth, good morals, justice, and love.

It is the task of all Catholic societies to bring about this well-balanced public opinion; and these societies ought to be zealous for securing the good of the faithful in this matter. In those countries in which local circumstances suggest it, organized groups of listeners or viewers can be established for this purpose, subject to the national offices for motion pictures, radio and television set up in each country.

A third obligation incumbent upon listeners is to encourage reputable programs, particularly those by which the mind is raised to God. Catholics, especially those who daily use the radio, should themselves be eager to encourage programs of this kind, particularly at the present day when false and pernicious doctrines are being spread over the air, when hundreds of thousands of the human race are still looking for the dawning light of the message of the Gospel,

when the sick and handicapped look forward anxiously to taking part in some manner in the prayers of the Christian community and in the ceremonies of the Mass.

### **(b) Catholic programs.**

In regard to Catholic radio programs, the Holy Father praises the efforts made in various countries to increase their number and to secure that place for them which befits religion, since religion is more important than all human affairs taken together. The Pope urges the Bishops to strive to increase the number of programs dealing with Catholic affairs and to make these programs more effective.

The liturgical rites, the truths of the Catholic faith, and the affairs and events connected with the Catholic Church, are to be presented over the radio in a properly dignified manner. Besides the requisite vigilance, this demands considerable talent and skill. It is necessary, therefore, for both priests and lay persons who are selected for this important activity to be well trained in suitable methods. To this end, the Holy Father recommends appropriate study and training courses in countries where Catholics use the latest radio equipment and have long experience in using them, so that students also from other countries may receive the training needed to bring the religious radio programs up to the best artistic and technical standards.

The national offices are to promote the various types of religious programs within their territory and suitably to organize and co-ordinate them with each other. These national offices will also, as far as possible, give their help to the directors of radio stations, being careful to let nothing creep into these programs that is contrary to sound morals.

With regard to priests, including those of exempt religious Institutes, who engage in work at radio and television stations, it pertains to the Bishops to issue suitable regulations; the task of executing these directives will be entrusted to the various national offices.

### **(c) Catholic radio stations.**

The Pope gives words of encouragement to those who direct and

operate Catholic radio stations. Aware of the difficulties often to be faced in this sphere, the Holy Father expresses the hope that these men will continue this highly apostolic work with energy and with the help of mutual cooperation.

#### (d) Authors and directors of radio programs.

The Pope expresses his gratitude to all upright authors and directors of radio programs for their fair assessment of the needs of the Church, to which many of them have borne testimony whether by willingly assigning suitable times for spreading the word of God, or by supplying the necessary equipment. They will share in the reward proper to this apostolic work.

In order that the radio programs conform to the true principles of art, the authors and all those engaged in preparing or producing them, should possess a wealth of learning. They are invited to make use of the abundance of material available in the most ample storehouse of Christian culture and civilization.

#### (e) Government officials.

The Bishops are to remind government officials of their duty diligently to safeguard the broadcasting of programs on Catholic matters, taking particular account of holy days and the daily spiritual needs of Christians.

### C. TELEVISION

#### The Exhortation *I rapidi progressi* to the Bishops of Italy

On January 1, 1954, the Pope issued an important Exhortation *I rapidi progressi* to the Bishops of Italy.<sup>58</sup> It is a major pronouncement, occasioned by the fact that in Italy the regular transmission of television programs was about to be inaugurated and that a vast network of stations covering the entire country was being projected. The event was a grave one confronting the public with problems of the moral order.

<sup>58</sup> AAS, 46 (1954), 18-24. English translations may be found in Bouscaren, *Canon Law Digest*, IV, 129-136; *Catholic Mind*, 52 (1954), 632-636; *The Pope Speaks*, vol. 1, p. 5-10, April 1954; *Irish Ecclesiastical Record*, 82 (1954, 2), 362-366.

The Holy Father pointed out the great potentialities which television has for the good of society, for the family, for youth, and for religion; but it is subject also to many dangers and abuses, especially through the televised motion-picture shows entering the very sanctuary of the home. He expressed the hope that public officials would exercise more than ordinary vigilance and be imbued with a high sense of responsibility in order to prevent the sad eventualities deplored; he hoped too that the public officials would issue appropriate regulations aiming to make television serve for the healthy recreation of the citizens and also contribute to their education and moral betterment. The Holy Father called upon the Bishops, the clergy, and the laity, to join in a crusade to take appropriate action to make their presence felt before it is too late, but especially if eventually abuses and degenerations occur.

If the Bishops limited their efforts to protection from evil and did not vigorously affirm the good, their cooperation would be far from fully satisfying the Holy Father's desires and hopes. The goal to be aimed at is this: that television may not only be free from the taint of immorality but that it may also become a power for education to a Christian way of life. What Pius XI said of the motion picture applies also to television: it is a gift of God. By nature then it is destined to serve the glory of God and the salvation of souls. The preparation of television programs is very important for the attainment of this end. The Holy Father expressed the hope that in Italy, a Catholic country, television will reserve for Catholic matters a place proportionate to the importance of Catholicism in the national life.

The Pope then gave two directives toward the practical application of his Exhortation:

(1) The establishment of a National Central Office by the Bishops. The function of the Central Office would be: (i) to impress upon the action of the individual Bishops a uniform character on essential points; (ii) to make available to all the valuable experience which has been gained in this field in various parts of the world; (iii) to gather the remarks and suggestions, especially of Pastors of souls; (iv) and at the same time to represent before the proper authorities the voice and thought of the Italian Hierarchy; (v) such an Office could also receive the applications made to it by



projects of a cultural, organizational or other character which might be promoted locally in various places.

(2) The necessity and urgency to form in the faithful a correct conscience as to Christian duty in regard to the use of television: a conscience (i) which can sense possible dangers and (ii) which will stand by the judgment of ecclesiastical authorities as to the morality of the programs which are transmitted. The first to be enlightened should be the parents and the educators, so that they will not have to lament, when it is too late, the spiritual ruin of lost innocence.

By June of 1954, it was possible to arrange an international television hook-up. On June 6, 1954, Pius XII gave a radio address and TV appearance over such a hookup with Italy, Germany, France, Belgium, Holland, Denmark and England; he spoke in five languages on this occasion.<sup>59</sup>

Toward the end of 1954 (December 16th), the Pope reorganized the Pontifical Commission for Motion Pictures and broadened its scope to include radio and television.<sup>60</sup>

On October 21, 1955, he gave a beautiful address to the delegates of the European Radio Union on the wonders of television; on the grave responsibilities of those who determine the use of these means; on the potentialities of television for education, for helping family unity in the home, for peace, mutual knowledge and understanding among the peoples and nationalities of the world, and for larger participation in the manifestations of Catholic religious functions by those who cannot actually be present.<sup>61</sup>

### The Encyclical *Miranda prorsus*

In the fourth section of the encyclical *Miranda prorsus*, Pius XII treats specifically of television.<sup>62</sup> What he said in the previous sections with regard to motion pictures and radio programs, he applies

<sup>59</sup> AAS, 46 (1954), 369-372. English translations were published in *Catholic Mind*, 52 (1954), 629-631; *Irish Ecclesiastical Record*, 82 (1954, 2), 286-289, and 83 (1955, 1), 68-70; *The Pope Speaks*, vol. 1, p. 161-164.

<sup>60</sup> AAS, 46 (1954), 783-784.

<sup>61</sup> Address "En vous souhaitant," 21 Oct. 1955--AAS, 47 (1955), 775-780. English translation published in *The Pope Speaks*, vol. 2, p. 368-372, Winter 1955-1956.

<sup>62</sup> AAS, 49 (1957), 799-803.

also to television: the warnings given on the obligations binding spectators, listeners, producers, and public civil officials in this matter; the care and the diligence to be observed in the correct preparation and promotion of the various types of religious programs. Then, the Holy Father takes up certain particular points on television.

### **(a) Televised religious programs.**

Great numbers of spectators watch with deep interest televised presentations of Catholic matters. It is obvious that to participate in the Eucharistic Sacrifice by means of television is not the same as being actually present at the Divine Sacrifice as is required on days of obligation. Liturgical ceremonies seen on television contribute greatly to strengthening the faith and renewing the fervor of all those who, for some reason, cannot be actually present. For this reason, the Pope wholeheartedly commends programs of this kind.<sup>63</sup>

In each country, it will be for the Bishops to judge the suitability of televised religious programs, and to entrust the execution of these programs to the established national office. The latter will, as in similar matters, be active and alert in publishing information, instructing the minds of the listeners, and organizing and coordinating everything in a manner in keeping with Christian morals.

### **(b) The special power and influence peculiar to television, especially on youth and children.**

The Holy Father then analyzes the special power and influence peculiar to television, especially over young people and children. It can contribute much to the religious life, the intellectual development, and the habits of those who make up the family, especially the children. But television also involves serious dangers.

### **(c) Certain problems and their solution.**

Some allege the difficulty of keeping all programs on the ideal

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<sup>63</sup> The broadcasting of sacred functions, whether liturgical functions or pious exercises, by radio or television is governed by nn. 74-79 of the Instruction of the Sacred Congregation of Rites on Sacred Music and the Sacred Liturgy, 3 Sept. 1958—AAS, 50 (1958), 652-653. The Holy See requires the express permission of the local Ordinary to broadcast any such function.

level, because the contract made with the spectators in no way permits any part of the time allotted to television to be left unoccupied; because the necessity of always having a variety of programs ready forces the directors sometimes to put on shows which were originally intended only for the public theater; and finally because television is an affair not just for the young but for adults as well.

Difficulties admittedly occur, but their solution is not to be postponed to some future date, since uncontrolled use of television has already done serious harm. The Holy Father suggests the following means.

(1) In order that the solution of these difficulties may keep pace, in each country, with the increasing use of television, the more urgent efforts should be devoted first of all to the preparation of the various shows, in order that they correspond to the ethical and psychological requirements and to the technical aspects of television. To this end, Catholics well qualified by their learning, sound doctrine and knowledge of the arts, and especially the clergy and members of religious Orders and Congregations, are exhorted to turn their attention to this new art and give their active cooperation, so that whatever past ages and true progress have contributed to the development of the mind may also be employed in full measure to the benefit of television.

(2) Moreover, producers of television films must take care not only to keep religious and moral principles intact, but also to be particularly alert to the danger which the young may fall into if they are present at shows intended for grown-ups. In almost all civilized countries, certain safeguards have been adopted, in regard to similar shows put on in cinemas and public theaters, to keep young people away from immoral entertainments. Television, with even greater reason, needs the safeguards and benefits of alert vigilance. Some countries laudably exclude from television programs those shows which are forbidden to the young; but if certain places admit such programs, then at least definite precautions are absolutely essential.

(3) Excellent principles and an upright conscience on the part of those who engage in these arts are not sufficient to derive all the good which should flow from the little white screen, or to remove all dangers.

In this matter, then, those who use the television sets must exercise prudence and watchful care. Parents and all those who are engaged in education are seriously bound by the following duties: (i) to practice due moderation in the use of television; (ii) to exercise prudence in allowing children to watch it according to their different ages; (iii) to form a balanced judgment in regard to shows already seen; (iv) finally, to exclude children from those which are less proper.

(4) These directives may sometimes produce serious difficulties and considerable inconveniences. The awareness of their role as educators will often demand of parents that they give good example to their offspring and also, even at their own inconvenience, abstain from watching certain programs which they would like to see. But who thinks the burden on parents is too heavy when the supreme good of the children is at stake?

So, it is most necessary that with regard to the use of television, the conscience of Catholics be formed by the sound principles of the Christian religion, so that this art may not be at the service of error or of the snare of vice, but may prove to be rather a help "to educate and train men, and recall them to a higher state."

#### D. CONCLUSION OF THE ENCYCLICAL *Miranda prorsus*.

In the concluding part of the encyclical *Miranda prorsus*, Pius XII stresses the function or duty of the priest in promoting and making use of these inventions in communications, for this work so necessary for the Church, as in other spheres of the apostolate.

(a) The priest must be thoroughly conversant with all the questions which confront the souls of the faithful with regard to motion pictures, radio and television. Moreover, the priest to whom is entrusted the care of souls can and must know what is set forth by the studies, the liberal arts and the technical progress of the present age as it relates to the ultimate end of man and his religious and moral life.

(b) The priest should learn to use these aids correctly whenever, according to the prudent judgment of ecclesiastical authority, their use is demanded by the nature of the ministry entrusted to him or by the need of assisting the increasing number of souls.



(c) Finally, if these arts are employed by the priest for his own advantage, let his prudence, self-control and sense of responsibility shine out as an example to all the faithful.

The Bishops are exhorted not merely to exercise watchful care, but also to use positive action and authority.

Lastly, the function of the national offices is not only to preserve and defend, but also to direct, organize and assist the many educational projects begun in various countries, so that Christian ideas may be widely spread throughout this difficult and extensive province of the arts.

Several months after the encyclical *Miranda prorsus* was issued, Pius XII designated Saint Clare of Assisi as the heavenly patroness of television.<sup>64</sup> Because this new invention can be the source of the greatest usefulness and, at the same time, of the greatest dangers, it is in need of heavenly surveillance. It is fitting that Saint Clare be chosen as its patroness. On a certain Christmas eve in Assisi, as she lay ill in the dormitory, she was privileged with a supernatural "television": "she heard, as though she were present, the pious chant swelling at the sacred services taking place in the church of St. Francis, and also saw the crib of the Divine Child." The Holy Father expressed the prayerful wish that Saint Clare "take this invention under her care and provide that the truth and virtue which must underlie the civil order may burn the more brightly by reason of this remarkable instrument."<sup>65</sup>



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<sup>64</sup> Pius XII, Apostolic Letter *Clarius explendescit* 14 Feb. 1958—AAS, 50 (1958), 512-513.

<sup>65</sup> An English translation of the Apostolic Letter was published in the *Franciscan Herald and Forum*, 37 (1958), 361-362.

## PREPARING STUDENTS AND TEACHERS FOR ORAL COMMUNICATION

BROTHER DONALD, O.S.F.

Promoting speech training has always been a private crusade of mine. To have this opportunity to promote speech training today is a godsend. Perhaps because of it we may even have a few more crusaders. The addition of even a few will make the trip from Brooklyn, a trip of some four hundred-odd miles, definitely worthwhile.

Fellow Franciscans, fellow educators, fellow teachers of speech, by purposely distorting a human voice, an attempt was just made to stimulate you to one of two possible opinions concerning your speaker and his very right to stand before you.

The first opinion—a charitable one—is that any speech is acceptable, for after all it's not *how* a thing is said that's important; it is *what* is said that really counts. This first opinion is in essence that speech is relatively unimportant.

The second opinion, less charitable, but probably more realistic, could be contained in this thought, "Golly, listen to that. Twenty minutes of this will be like twenty hours of torture." This second opinion in essence is that good speech is of utmost importance, and conversely that poor speech is a disturbing, serious handicap.

Today's paper, "Preparing Students and Teachers for Oral Communication," might possibly be better titled. Perhaps it should be called "The Modern Renaissance of Speech," for it is an attempt to investigate the recent rebirth of interest in speech and to evaluate speech and speech training in our world and in modern Franciscan teaching. It is also an attempt to provide simple, practical suggestions for self-improvement as well as for curriculum enrichment.

### Definition

Before we begin this task it would be well for us to define our terms. By oral communication we mean the imparting of thought

by means of the human voice. Naturally this supposes an audience. Our audience can be one or one thousand, or more. If there is but one listener we have an audience and we have an attempt at oral communication, by means of the human voice. The term "human voice" is both broad and inclusive. It includes voice quality, diction, phrasing, intonation and other aspects of voice. "Voice quality is that characteristic . . . which distinguishes one voice from all others."<sup>1</sup> A voice can be nasal—it can be breathy as NBC's Weather Girl when she says, "The temperature in Atlanta is 66." A voice can be coarse, rough and irritating—or so very weak that one feels it is hardly worth a listen.

Diction, too, is included in our definition—for poor diction does harm in so many ways. Besides dividing our country by setting up barriers of regional dialects, poor diction harms the individual personally as well, for it puts him into a class as possibly nothing else does. We like to think that we live in a classless society—actually we don't. According to some standards, the greatest divider in the world is money; possibly next in importance is speech. Who is more appreciated and desired, a person who acknowledges an introduction with a standard "I am pleased to meet you," or the one who replies "Pleased to meetcha"?

Phrasing is included in our definition also, for it can change the very meaning of an expression. Recently permission of the main office was sought by a local bank to employ a highly-priced attorney. One of the secretaries relayed the decision as "No fee too high." Really the decision was "No. Fee too high."

Intonation, too, changes meaning. Take for example the four words "I won't do it." By changing the intonation and the rhythm we change the meaning. Listen! "I *won't* do it." "I won't *do* it." "I won't do it." The first, a flat denial, is almost antagonistic. The second means that "not only will I not do it but no one else had better do it either." The third rendition implies that some one else may do it or that permission may be given to some one else to perform the task.

For our purpose then the term "voice" when used for oral communication will always include voice quality, diction, phrasing, in-

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<sup>1</sup> Dorothy Mulgrave, *Speech for the Classroom Teacher* (New York: Prentice-Hall, Inc., 1955), P. 59.

tonation and all other aspects as are necessarily involved in the general term "voice."

The first opinion that speech is relatively unimportant can be classified as the veneer opinion, for it looks upon speech as being nothing more than a veneer, at that, not even an important one.

This opinion has supporters; however, their numbers are dwindling constantly—and with good reason. Each June thousands of graduates leave our schools to seek either employment in business or further education. In both seekings their records, their resumes, are all-important, but looming larger each day on the horizon of success is the obstacle of the interview—that all-important intangible interview. Before an individual is hired for a position, he must be able to sell himself in the interview, for business is convinced that technical ability alone is insufficient.

John D. Rockefeller, Sr., quoted by Dale Carnegie, once said, "The ability to deal with people is as purchasable as a commodity of sugar or coffee. And I will pay more for that ability than for any other under the sun."<sup>2</sup>

### Interviews

The graduate seeking admission to schools of higher learning must also be interviewed. The brighter student, should he do poorly, will be given a chance simply because of his past records; but the mediocre student—the vast majority—either sinks or swims in the interview. For him this is his last opportunity to indicate his ability to succeed—his last chance to sell himself.

Entrance procedure for a medical school usually begins with three to four thousand candidates. By means of transcripts and testing this number is sifted to about four hundred. Then each and every one of these four hundred applicants is interviewed personally and the final acceptance, all other things having been considered, rests on this intangible. This is normal procedure in both American and Canadian medical schools. There are eighty-six medical schools in the United States and Canada and every single one of them uses the interview at least partially. Sixty-three of the eighty-six inter-

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<sup>2</sup> John D. Rockefeller, Sr., as quoted by Dale Carnegie, *How To Win Friends and Influence People* (New York: Simon and Schuster, 1937), p. 19.



view every single aspirant. They interview one hundred percent of all their first-year students.<sup>3</sup> Fair or foul, like it or not, this is a fact and we must face it.

As a representative of Down State Medical School lectured recently, the interview reveals the personality of the candidate, his sensitivity, his humility, his ability to get along with his neighbor. It reveals everything about him that makes him "him."<sup>4</sup>

When our graduates are interviewed, they are forced to compete with graduates of the more renowned institutions of learning. They will have to compete both visually and orally. Visually they will be able to match their own well-cared-for suit with the one worn by the fortunate possessor of possibly fifteen. After all, we can wear but one at a time. They will be tonsorially equal; their shoes will be equally mirrored—both candidates will be able to create a visual impression of competence. This impression of competence must be cemented and solidified orally. When our graduates open their mouths, to use a cliché, no one of them must open it only to put his foot into it.

An honest investigation—even a cursory one—reveals that poor speech and poor oral communication deal a death blow today as never before. Certainly speech is an important and vital tool. To hold speech unimportant, as opinion number one does, is unrealistic and fool-hardy.

The second opinion, that speech is most important, remains. Oral communication has always played a vital role in both secular and Church history. The rise and fall of nations from before Christ to modern times can be identified with the rise and fall of principal speakers of that particular era. Our own beloved nation was founded upon, and in a certain sense for, speech. Lives were given because men believed and spoke, "Give me liberty or give me death."

In Church history from the time of the walking, talking Christ, with His sermon on the Mount, oral communication has played an ever-increasing role. Why, in a time of definite need, Holy Mother Church gave birth to a whole Order dedicated to speech—the Order

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<sup>3</sup> Helen H. Gee, and E. Shepley Nourse, *Admission Requirements of American Medical Colleges including Canada 1959-60* (Evanston, Illinois: Association of American Medical Colleges, 1959), P. 20.

<sup>4</sup> Alfred Ingegno, M.D., *A Career in Medicine* (A lecture delivered at Annual Career Conference, St. Francis College, Brooklyn, N. Y. Nov. 13, 1959).

of Preachers, our cousins, the Dominicans. Even today we have the matchless appeal of Bishop Sheen and what his power of oral communication is doing for Christ.

As Franciscans we can look into our own history for confirmation of opinion number two. More than seven hundred years ago, Holy Father Saint Francis changed the world with his example, his canticles—his human voice. Francis, as you know so well, was no man of letters; he was a man of words, a speaker.

### St. Francis and the Voice

For Father Francis the voice was a beautiful and delicate instrument given by God—an instrument to be polished. For Francis, the human voice was an instrument of the total person, of the whole man, that “whole man” we have dedicated our lives to produce. Because of Francis, speech should be for us Franciscan teachers a jewel even more greatly appreciated, a jewel to be polished.

When we trace speech through history, when we consider how Francis used speech, we can realize our Franciscan heritage, our Franciscan claim to a role in the rebirth of speech and speech training. When we realize that today a physician trying to calm his patient uses 598 spoken words for every written one—when we consider that a lawyer uses 212 spoken words for every written word—when we know that teachers, attempting to share and to inspire a love of learning, use 1,544 spoken words to every written one—the value of oral communication becomes real and appreciated. When we know that this proportion of spoken to written words is similar in all other professions,<sup>5</sup> we cannot help but question the proportional emphasis of speech in our curriculum. There is but one conclusion—speech is horribly short-changed when considered in the light of future usage.

Each September, freshmen are asked “What speech work have you had?” Their reply, “Six months’ public speaking,” is typical. Never, it appears, is basic speech work given. We just sit back and let the youngsters make speeches. We tell them to use their beautiful God-given vocal instruments to play Beethoven without hav-

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<sup>5</sup> R. L. Lyman, *Summary of Investigations Relating to Grammar, Language and Composition* (Chicago: University of Chicago School of Education, 1929), P. 13.

ing first taught them the scale. How can we expect our students to face an audience with confidence and deliver a speech when we haven't taught them the least little bit about breathing, voice, diction, phrasing, how to make a point, or how to make the voice reach beyond the first few seats. These are basic and should be part and parcel of any good speech course. It's no wonder that our students use their voices to play chop-sticks all their lives. Our language is a beautiful one—it has long sounds, short sounds, interesting sounds, onomatopoeia, and yet, day in and day out, we hear people say that our language is coarse and vulgar. They contrast our language with others and claim that ours is poor—very poor. Is this not because they have formed their opinions of our language from the way they have heard it spoken by us?

Speaking of hearing what people say, the next time that you are obliged—forced as it were—either in an elevator, or more probably in a vehicle of transportation, to listen to a conversation which is being carried on behind you, outside of your range of sight, why not try this little game? As you listen, try to form an opinion of the person who is speaking. Form an opinion regarding his age, his build, his educational background—his interests and the like. Then, when getting off the bus or whatever it may be, turn around and see if your opinion fits the visual appearance which now meets your eye. I think you will be surprised. Then, sometime if you have a chance, and if you have a tape recorder, play this little game with yourself. Read or recite something on the tape and as you listen to it played back, close your eyes and imagine what that voice represents—what kind of person, what age, training, background, etc. Possibly you will be pleased with what you hear, or possibly you will be disappointed, but always the question should be asked, "How would I like to listen to that voice five hours a day?"

Our Catholic philosophy of education has as its aim the education of the whole man.<sup>6</sup> May we say that we are educating the whole man if he, our graduate, is hounded by feelings of inadequacy and the inability to express himself properly? To help them to express themselves properly we should—to succeed in extending such

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<sup>6</sup> John D. Redden and Francis A. Ryan, *A Catholic Philosophy of Education* (Milwaukee: The Bruce Publishing Company, 1955), P. 10.

help we must—for if we fail, so will they. That we may both succeed, let us remember the following simple points which will serve as more or less of a practical conclusion.

### Imitation

Speech, good or bad, is learned primarily and principally by imitation; therefore, it is certainly desirable, almost mandatory, that our houses of training, our scholasticates, have adequate speech work. This is an area that is all-important, for here in the scholasticate we train the models from which our youngsters will learn to speak well or poorly. Speech work is a vital part of any good teacher-training program.

Each curriculum must contain speech work. If our schools do not have such speech classes, we must make every effort to see that they do have them. If they have them, we must make every effort to prevent their being nothing more than getting up and making speeches without either remote or proximate preparation.

In this area, we speech teachers are probably more to blame than anyone else. We have been guilty, some of us, of making speech work superficial. For example, they tell the story of a very rough-and-ready section of New York City. Before speech work was given, the youngsters said, "I trowd it in the basket." After six months' speech work, the youngsters were saying "I trowd it in the bAsket." This type of shallowness is hardly what is sought.

What is desired is a program with teeth—one that combats regional speech—dialect,—one that includes voice, diction, phrasing, intonation, logic and everything else so important—one that will enable our youngsters to think on their feet—so important these days.

A word of caution. With recent increased interest in forensics, too many speech programs throughout the country are being reduced to nothing more than an organized attempt to fill trophy cases with forensic booty. This is another instance of the tail wagging the dog.

Probably the most pregnant area of all for really doing remedial speech is the individual teaching session—the individual class. In composition, when we have our youngsters write themes on any



subject, we expect and demand good punctuation, construction and everything that goes with and is necessary to the written word. One well-known educator advocates a dual marking system for such written work even if it be done in history, for example. He demands a rating scale for the historical content. He demands a second rating scale for the mechanics of expression. Note then also should be taken of the speech used by the youngsters in making reports. Regionalisms, mispronunciations, lack of expression, lack of oral communication of all kinds, should be every teacher's concern and as such, something of which he should be ever-conscious.

Oral techniques should be put to greater use in the modern classroom. We should use the old as well as the new. Years ago, for example, there was great practice of making the students stand whenever they answered questions. This is a practice which should be revived, for we must of necessity teach our charges to be able to think in a standing position as well as in the important positions of kneeling and sitting.

There are simple things every teacher should remember. For example, have the students face the class as often as possible; for, after all, answers are just as much the students' as ours. This practice enables the youngsters to be able to face people. Use limited debating to study different problems. Class debating is excellent for many reasons, not the least of which is seeing the other fellow's point of view. Use panel and forum discussions as often as possible, for these teach the youngsters elementary research and they put life and interest into the daily lesson.

Definitely preparing our students to be able to communicate in the modern world is not something superficial or unimportant—it is something vital. It is our obligation as Twentieth century followers of Saint Francis to have our students utilize this wonderfully delicate instrument given by God for the purpose of communication. This instrument is to function expertly, gently and pleasantly. Our curriculum, our teaching, and above all, our example, must lead our students to a proper evaluation of the power of the human voice. We must lead them to the ability to think and communicate orally. Anything less than a genuine effort on our part will result in the production of something which is proportionally less than the "whole man" to whom we have dedicated our lives.

## A SHORT HISTORY OF FRANCISCAN PUBLISHERS PULASKI, WISCONSIN

THEOPHILUS CHOWANIEC, O.F.M.

Just a year ago, in October, 1957, Franciscan Publishers of Pulaski, Wisconsin, celebrated its golden anniversary in the apostolate of the press.

Like the proverbial mustard seed it had a small and obscure beginning, but a steady growth and development over the years. In 1907, the "Franciscan Printery" was comprised of a few small rooms set aside in a frame monastery. In 1957, a modern four-story structure, a correspondence department and warehouse are the headquarters of the Franciscan Publishers.

The history of Franciscan Publishers begins shortly after the turn of the century. It was a time when America was still young and growing. The Church in America was then only in her infant stage, but already then the stage was set for her present phenomenal growth by the large influx of Catholic Europeans, especially from Central Europe. Hundreds of thousands of Poles, among others, migrated to the shores of America in search of economic security, political and religious freedom.

This they found and were grateful for it. But because they found themselves in a nation whose tongue they knew not, where Church and State were separated, and where religious sects constantly multiplied, certain spiritual dangers confronted them.

### The Polish Immigrant

The Polish immigrant, accordingly, needed priests who could minister to him in his native tongue, and he needed Catholic literature to strengthen him in the Faith.

This twofold spiritual need was met by the Franciscan Fathers of Pulaski, Wisconsin. In 1901, they started St. Bonaventure College in Pulaski to educate students for the priesthood, especially in the

Franciscan Order. Six years later they inaugurated their apostolate of the press among the Polish-speaking peoples in America.

The donation of a small hand press, type and other printing accessories by Bishop Joseph J. Fox of Green Bay enabled Father Francis Manel and his two assistants, Brothers Joseph and Apollinaris, to put out the first issue of the *Franciscan Monthly* (*Miesiecznik Franciszkanski*) in October, 1907.

These three pioneers of the press at Pulaski had to put up with poor and primitive working conditions. The job of editor, writer, and supervisor of operational activities fell upon Fr. Francis Manel. Often he would set up type and help print the magazine. Though unsparing toward himself, he knew how to be considerate toward others. For example, when he caught the Brothers working in the pressroom at night, he sent them back to sleep with a fatherly warning against drowsiness during the morning meditation. Then he himself stayed up until the wee hours to finish the work.

The first years were trying years for the Franciscan Printery: primitive equipment, lack of space, less than a handful of untrained workers, and no conveniences whatsoever.

Progress was slow but steady. In 1908, three more Brothers joined the printery staff. The old hand-driven press, after some years of faithful (though painfully slow) performance, was finally replaced by a second-hand motor-driven press. And in 1914, the entire frame monastery could be devoted to printery purposes, for, the friars had just built a new brick monastery.

The First World War created a manpower shortage at the printery by the conscription of lay-Brothers into the military service. Fortunately a linotype was procured in 1918. It was a wheezing, balking, recalcitrant machine, to be sure, but it eliminated the tedious, time-consuming task of setting up type by hand. Brother Angelus, still a part of the force, learned the ABC's of the linotype on such a primitive device.

Father Francis Manel, who had been not only the inaugurator but also the very life and soul of the apostolate of the press at Pulaski, went to his eternal reward in January of 1928. He died at the altar while offering the Sacrifice of the Mass.

New laborers came to replace those who had gone to their eternal reward. And new facilities were added on to meet the ever-in-

creasing burden of work. A real milestone was reached with the dedication of a new printery plant on April 14, 1941, by Bishop Paul P. Rhode of Green Bay.

With this expansion of printery facilities and increase in trained personnel the printery could operate on a larger scale of production.

The list of publications put out by the Franciscan Printery at Pulaski has grown in number down the years.

### Franciscan Monthly

The pioneer among the Pulaski publications is the *Franciscan Monthly* (*Miesięcznik Franciszkański*) begun in October, 1907. Two years later it had approximately 5,000 subscribers. This Polish monthly was edited and written in great part by Fr. Francis Manel while he served simultaneously in various other monastic and parish offices.

The second Polish publication, the *Franciscan Almanac* (*Kalendarz Franciszkański*) is an annual that has come out each year around Christmas time since 1912.

In January, 1915, an official organ of the Third Order of St. Francis was commenced. *The Messenger of St. Francis* (*Posłaniec św. Franciszka*) continued till 1930 when it was merged with the *Franciscan Monthly*.

The *Parish Monthly* (*Miesięcznik Parafialny*) existed for only a short time between the years 1917-1923.

The Polish *Franciscan Monthly* has continued for more than half a century to enjoy perennial popularity and to exercise great influence among Polish-speaking Catholics here and abroad, notably in Canada, England, Australia, and South America. The Vatican Radio has at one time quoted from its pages for the special benefit of Poles behind the Iron Curtain, where the magazine is banned.

Americans of Polish descent today are numbered in the millions. Many of them do not speak the language of their forebears. In order to reach these great numbers the staff of the Franciscan Printery decided, in the early thirties, to begin an English-language periodical.

As a result the *Paduan* was launched in April, 1932. But it was an ill-timed venture, because the whole nation was suffering a severe economic depression. And it lasted only until March, 1935.



However, in the postwar era a fresh attempt was made and was crowned with success. The new English monthly, *The Franciscan Message*, made its bid to the Catholic reading public in July, 1947. Its pioneer editor was Fr. Fulgence Masiak. Most of the writers at first were friar-priests and clerics. Soon writers from all over the States and from abroad began contributing articles on various subjects, and thus helped to popularize the *Franciscan Message* and to make it the instructive, entertaining and inspiring: "everybody's magazine with the message of everybody's saint, St. Francis of Assisi."

In its half-century of existence the Franciscan Printery, known today as Franciscan Publishers, has not only published the above-mentioned periodicals, but has also printed and/or published many a folder, leaflet, pamphlet, booklet, book (especially prayerbook) numbering into millions of copies, not to mention the millions of copies of miscellaneous small items for either commercial or devotional purposes, such as commercial forms of prayer cards.

Booklet and pamphlet production has been considerably stepped up within the past three or four years. Now a variety of interesting and informative reading matter can be presented to Catholics both young and old. A special series on the lives of saints is being put out. Many of the booklets are about Franciscan men and women saints. Teen-agers will find booklets specifically written to answer their problems and constant queries on such topics as dating, popularity, courtship and the like. Parents and those aspiring to the married state will find some helpful booklets treating of marriage and family life. Everybody will benefit from reading such booklets as: *God and Your Emotions*, *God and Your Resentments*, *God and Your Inferiority Complex*, *Think Before You Drink*, *Put God on Your Payroll*, *Fortune Telling Incorporated* and many others. Various novena booklets, especially in honor of the Mother of God, have been published.

### Book Publishing

In the field of book publishing a start has been made recently. Lynn Alexander's *Dear Lynn, I Have a Problem* has won wide acclaim by critics throughout the nation as one of the best books

on the market today on the problems of teen-agers. It is based on the many letters received from teens all over the world. *Canticles and Chorus* is a collection of truly charming poems, with a distinctively Franciscan flavor, from the pen of one of Ireland's better-known contemporary writers, Liam Brophy. In *Mercy Is Forever*, Fr. Theodore Zaremba, O.F.M., tells the story of the origin, development and history of the devotion to this particular attribute of God, which is so timely in this crucial period of world unrest. Florence Wedge is the author of the next three titles. In *Saints without Wrinkles* she sketches the lives of thirteen teen saints primarily for those who have no wrinkles—teen-agers. *Holiness is where You Find it* presents brief accounts, in a popular style, of twenty-nine saints, the majority of whom led, to all appearances, very humdrum and unexciting lives. *Prayer without Headaches* teaches the ordinary lay person with no special training in prayer, to find in the latter a joyous experience.

Franciscan Publishers is still young in the line of publishing English books and booklets. But a good start has been made and, with God's blessing, it hopes to make still greater progress in the future.

Looking in retrospect, we see what tremendous progress Franciscan Publishers has made in the past fifty-one years.

In 1907, one priest and two lay-Brothers began the Franciscan Printery in a few rooms of a frame monastery. Today Franciscan Publishers, with a staff of seven full-time Fathers and thirty-seven lay-Brothers and lay-helpers, comprises a large four-story building with an adjacent correspondence department and warehouse.

The equipment includes: two large presses, four small presses, four offset presses, three linotype machines, three folders, two cutters, one gang stitcher, office equipment plus a laminating department.

The bindery, a self-contained unit equipped with all the machines needed for brochure or book binding from stock materials to the finished product, is an important part of the present organization.

Grateful to God for past blessings, Franciscan Publishers looks to the future to make even greater strides in the apostolate of the press.

## THE VOICE OF ST. FRANCIS IN THE 20TH CENTURY

MARK HEGENER, O.F.M.

"The dawn of the twentieth century has witnessed a truly remarkable upgrowth of scholarly interest in the life and work of St. Francis of Assisi." So wrote Father (later Archbishop) Paschal Robinson back in 1906, the first sentence in his little guide of Franciscan sources entitled "Some Pages of Franciscan History."

"For many years past, the growth of a sympathetic interest in the life and work of Francis of Assisi has been a marked feature in the literature of our own and of other countries. This interest has shown itself in the two fold form of original studies, and of reprints and translations of manuscript authorities." This was the introduction to a review of 12 Franciscan books in the "Edinburgh Review" of January, 1904.

In 1902, Paul Sabatier founded the International Society for Franciscan Studies in Assisi and in the same year the British Branch of this International Society of Franciscan Studies was founded. Both produced important Franciscan literature and source materials. At the same time the Franciscan Fathers of the International College of St. Bonaventure at Quaracchi were publishing critical editions of the sources of Franciscan history and the legends and writings of St. Francis. The Quaracchi opuscula form the backbone of all Franciscan studies carried on since, later critical studies appearing in article form in the College's publication *Archivum Franciscanum Historicum*.

To review adequately what has been carried on since the beginning of the century would certainly be well beyond the scope of this short paper. I would merely like to point out the publications now available in English and indicate the tremendous upswing in this decade in the interest and enthusiasm that has been shown for Franciscan literature. I would also like to point out, what many may not suspect, that there is still a dangerous current underlying much that is being written about St. Francis which may tend to

undermine our own appreciation of our present way of Franciscan life and spirit.

Since the days when Fr. Paschal Robinson, O.F.M., published his *Writings of St. Francis* in 1905, we had nothing in English to represent the continued studies that went on in this field until the publication in 1952 of *The Words of St. Francis*, compiled and edited by the late Fr. James Meyer, O.F.M. This edition of 15,000 copies is now almost out of print. A new and better edition is being planned.

Nor do we have an up-to-date critical edition in English of Thomas of Celano's Legends or that of St. Bonaventure's.

Doubleday has just published an excellent edition of *The Little Flowers of St. Francis*, edited and translated from original Latin and Italian sources by Raphael Brown, a Franciscan Tertiary who has devoted himself to a study of the sources of the life of St. Francis. This edition was published both through the Image paperback series (the first, incidentally, of "original" works in this series) and also in hardbound edition through Doubleday's Hanover House. Besides, *The Little Flowers*, the Brown edition also contains "The Considerations on the Holy Stigmata," "The Life and Sayings of Brother Giles," "The Life of Brother Juniper," and twenty additional chapters translated from original sources which appear in English for the first time. The Brown edition with its splendid introduction and critical appraisal of the anecdotes will no doubt establish itself as definite, at least for our generation.

### Life of St. Francis

A great many "lives" of St. Francis have been written, especially in the last fifty years since Sabatier published his *Vie de S. Francois* in 1894. Accurate among these lives is Father Cuthbert's classical life, *St. Francis of Assisi*, and Johannes Joergensen's biography with the same title. On our recommendation, Mr. John Delaney used the Joergensen life in the Image paperback series, and I am told that along with *The Perfect Joy of St. Francis* by Timmermans translated by Raphael Brown, it is one of the best sellers in the Image line.



For a brilliant summary of the spirit of St. Francis, though no biography in the strict sense, we have G. K. Chesterton's book on St. Francis. And also the perennial source book for the life and spirit of St. Francis in Hilarin Felder's *Ideals of St. Francis*. Companion to this and often overlooked is *The Social Ideals of St. Francis* by Fr. James Meyer, O.F.M.

Two modern lives of St. Francis have never received proper evaluation or acceptance. The one is Theodore Maynard's *Richest of the Poor*. Many reviewers tended to dismiss Maynard's book with the lurking suspicion that he tossed it off along with the many other books that came so easily from his pen and that therefore it could not possibly have been critical. The truth is, as Maynard stated in a letter to this writer, that he worked at it for some ten years. Though it is not overlaid with the critical apparatus, he has certainly properly evaluated the facts in the life of St. Francis and presented them accurately. He also understood properly the last years of St. Francis and the role of Brother Elias in the formation of the order as we have it now. Supplemental to these last years of St. Francis is *As the Morning Star* by Marion A. Habig, O.F.M. Only one chapter in *Richest of the Poor* is weak, the one on St. Clare of Assisi. The author allowed himself to indulge in fantasy which seems to have marred the book immensely.

The other book which has been neglected is one which *Franciscan Studies* reviewed as even better than Chesterton's study: *The Hour of St. Francis* by Reinhold Schneider, a great German writer who died this past spring. The life of St. Francis is seen here in historical perspective and pointed up is the impact which one convinced man can make on his times and every "hour" like it. Such an "hour," the author believes, has struck today.

Omer Englebert's *St. Francis of Assisi* was published in 1950 by Burns Oates and was distributed in this country by Macmillan. Though the original French work is excellent, the translation of Edward Hutton was definitely slanted from translator's introduction to the book's conclusion. The work as such was unacceptable. In 1956, Omer Englebert came out with a new French edition and made corrections which Franciscan scholars had brought to his attention. To interject a personal note, I was in Europe at the time and immediately arranged to buy the Hutton translation off the

market (the book was out of print by 1956) and to negotiate a new contract with Englebert and his French publishers so that a new translation of the second edition of this very worth-while book is now under way and will be published next year.

Why was Hutton's translation unacceptable? Too much of current writing on St. Francis is permeated with the thesis of Sabatier, that the Rule of the Friars Minor was somehow forced upon the Saint and is at least a compromise in which he had to sacrifice what was dearest to him. This has become almost a dogma in many biographies and modern studies on the Poverello. Unfortunately, it has affected even the Franciscans themselves, who too often think that of all the writings of the Saint, the Rule contains the least of his spirit and ideals, and so lament that we do not possess any other rule. Such an approach surely destroys all confidence in the Rule as the Book of Life, which St. Francis termed it.

Using a leaf from Fr. James Meyer, I would like to add here that in the past century there has been a strange obsession stemming from the work of Paul Sabatier that St. Francis had found an ideal for living the Gospel life which could have done wonders for the regeneration of the world, had not a reactionary Church and her henchmen dignitaries (here Elias of Cortona comes in for a trouncing) prevented Francis from realizing the ideal. What the ideal consisted in beyond what we know of Francis' writings and sayings and actions as traditionally recognized, they do not tell us exactly. Neither do they say just how the Church thwarted the work of St. Francis; but she must have done so because spirits of a later generation to which they are sympathetic fell out with Mother Church on that plea!

In any case the Church took the Order away from St. Francis and gave it to a set of more compliant friars who did the will of the Church, thus reducing Francis to the position of a frustrated genius for the last years of his life. If this view flies in the face of all recorded fact and six hundred years of tradition, well, anyway, that is what it is!

Theory has followed theory, especially since Sabatier's day (roughly 1890). But each new "find" on closer inspection leaves the traditional sources just as they were. One after another the radical views have gone by the boards. Students can find them all refuted

in the volumes of the *Archivum Franciscanum Historicum*.

Two current "best sellers" on St. Francis have been published this fall, both novelized versions of his life. We have already witnessed several such lives in our generation: Albert Paul Schimberg's *Lark's of Umbria*, Lucille Borden's *Silver Trumpets Calling*, Zofia Kossak's *Blessed Are the Meek*. Now we have Helen C. White's "*Bird of Fire*," an excellent biographical novel in many ways which has been selected by several book clubs, but still somewhat unrealistic. Many of the sequences are hard to believe. Its best contribution are the flashes of insight the author provides. In no way, however, does it equal the author's previous historical novel on the same period, *A Watch in the Night*. Louis de Wohl's *The Joyful Beggar* is much more believable even though he often forces historical facts.

Still we have hardly touched the monumental mountains of literature on the life of St. Francis, nor can we explore the whole field of literature on Franciscan hagiography and spirituality.

### Franciscan Spirituality

Here the voice of St. Francis is sounding ever louder and even Franciscans are beginning to realize the Franciscan import to their Franciscan profession and life. We have the excellent conference books by the late Fr. Theodosius Foley, O.F.M.Cap., published by Bruce and by St. Anthony Guild; the trilogy on Franciscan Spirituality by Leo Veuthey, O.F.M.Conv., published by Franciscan Herald Press; Gemelli's *Franciscan Message to the World* and Breton's *Franciscan Spirituality*. There is the monumental two-volume set of meditations entitled *Meditations on the Rule and Life of the Friars Minor* by Pirmin Hasenoehrl, O.F.M., which just went through an edition of 2500 sets and the six-volume set of Franciscan meditations by Father Goebel, translated by Berchmans Bittle, O.F.M.Cap.

Just published is *The Marrow of the Gospel* by a group of German Franciscan scholars, edited and translated by Ignatius Brady, O.F.M. This is the first in a series of Franciscan spirituality based directly on Franciscan sources. It is, I believe, one of the most important books on Franciscanism published so far in the last two decades. A sequel to this book, whose title even encompasses the

core of Franciscan thought, *Love's Reply*, is now in translation and will be published next year. Fr. Allan Wolter's *Life in God's Love* is an excellent practical synthesis of Franciscan spirituality written especially for Franciscan religious. If the core of Franciscan thought is to be mastered successfully, this is a little book which, if pondered sufficiently, can make that Franciscan thought part of daily living.

Not to be overlooked as popular and easily readable on Franciscan spirituality is Martial Lekeux's *20th Century Litany to the Poverello*, a kind of meditative musing on the life of St. Francis in short chapters, with modern applications, translated by Sister M. Bernarda of Sylvania, Ohio.

To be published this week is a book that brings Franciscan thought to grips with basic modern problems in a book entitled *Echoes of Assisi* by Liam Brophy with an introduction by Cardinal Richard Cushing. Dr. Brophy is a graduate of Louvain and has approached the problems with the sharp sword of a philosopher and the idealism of a poet. Here is what Cardinal Cushing says of the book:

"The eminent author of *Echoes of Assisi*, Liam Brophy, himself a member of the Third Order, here presents a book of extraordinary importance to every reader—Franciscan, Catholic with no Franciscan affiliations, non-Catholic—who is interested in the social illnesses of our times . . . a stimulating and scholarly analysis of the influence St. Francis has had on all those who have tried to reform society because they loved God's people. . . . In short, sure strokes Dr. Brophy analyzes the social ills of our own day, covering the whole gamut skillfully and, one must almost say, painlessly. There is humor in his eye often, and always the beautiful language of the poet on his pen."

### Hagiography

As for Franciscan hagiography, let me cover two important books of our times: the recently published *These Made Peace*, lives of Franciscan tertiaries, by Cecily Hallack and Peter F. Anson. It is both excellent for its accurate biographies and even more important in some respects for its chapter introductions and headnotes which give an excellent running history of the Order down the centuries.



A cornerstone book to be published in January is *The Franciscan Book of Saints* edited by Marion A. Habig, O.F.M. This was published some twenty years ago as *The Poverello's Round Table* and was at the time mostly a translation from *Heilige Vorbilder* by Athanasius Bierbaum, O.F.M., and *Seraphischer Sternen-himmel*. The new edition is completely revised and re-edited and will be a book of more than 1100 pages. The lives of the 354 Franciscan saints and blessed will be contained in the book: life sketch, meditation on the life for each day, and prayer to the saint. It will contain an appendix of all the saints and blessed and those whose causes are not in process for beatification, besides a composite calendar indicating on which days the various feasts are celebrated by the several Franciscan obediences. It will be a beautifully designed volume with 36 full-page illustrations by nationally known New York artist Kelly Frease. The book will be offered for pre-publication sale at \$9.95; post publication price is \$12.50. This has been a huge undertaking but a needed one and the results, we feel sure, will be most gratifying for Franciscans throughout the English speaking countries. We might note here that two-fifths of all the causes now in progress for beatification and canonization are Franciscans from the various branches of the order.

Another book of importance to be published next year by Arnulf Götz contains biographies of Franciscan mission heroes, the material taken directly from Franciscan mission history down the centuries. It will be an important contribution and at the same time serve as an introduction to the vast work the Franciscans have done in the missions of the Mystical Body of Christ.

Speaking of "Franciscan introductions," we have almost bypassed a publication soon to be released entitled *Franciscan Formation Conferences*—expanded outlines on Franciscan spirituality designed to introduce postulants and novices to the riches of Franciscan spirit and life and written by an experienced master and theologian, Fr. Joachim O'Brien of our Australian Province.

We hope that all of you are now acquainted with Franciscan Book Club, inaugurated this spring by Franciscan Herald Press. It was a perilous venture which we felt needed doing in order to expand our readership. The vast tertiary audience often was not aware of what was available. Our endeavor has been to gather tertiary

names and addresses and to contact them directly. Our overall aim is to bring the best in Franciscana from all publishers to Franciscans at the best possible prices. Selections for November are *Fifty Animal Stories of St. Francis as Told by His First Companions* by Raphael Brown—a beautifully illustrated gift book, plus *Echoes of Assisi* by Liam Brophy. Both books for \$3.95.

At the present time we have a membership of 800 with a steadily growing list. Before we reach the thousand mark, however, the venture, though noble, will still be economically perilous. Actually, however, we feel we have done well so far. But it needs more support. We would like to see every one of the 3,500 Franciscan convents, friaries, motherhouses, and houses of study, become subscribers to the Franciscan Book Club. This is surely a small price to pay for a solid shelf of Franciscana in our Franciscan libraries. There is no obligation to purchase each selection.

Next spring we are launching another project in the field of Franciscan hagiography. The series will be called "Herald Books"—the lives of great Franciscans. They will not all be necessarily saints and blessed. Similar in style and format to Vision books, they will be slanted at a more adult audience, though simply written. Four books are already in preparation. Raphael Brown is doing a life of Blessed Charles of Sezze, a Franciscan lay brother who will be canonized in the spring by Pope John XXIII. A pamphlet length life of the same blessed will soon be available. Liam Brophy is doing a book on Raymond Lull—poet, philosopher, missionary, scientist and martyr, tertiary. Nesta de Robeck is now engaged in writing a life of Vicco Necchi, a tertiary doctor who was instrumental in founding the University of the Sacred Heart in Milan along with Fr. Augustino Gemelli, O.F.M. whom Necchi had converted from socialism during World War I. Julian May is doing a life of the wide-screen career of St. John Capistran. We plan four books a year in this series, critical and accurate, but designed for easy reading.

Finally, I would like to call your attention to *The Divine Office* which will be published next month. At the same time I would like to announce a new decree that has been received by our General from the Holy See stating that all religious women who are affiliated or aggregated in any way to the Order of Friars Minor may use an

approved version of the vernacular breviary without any further recourse to the Holy See. This is a wide and all-embracing privilege.

The Voice of St. Francis in the 20th Century! We have shown it as coming from books. That is only one ray in the radiance that St. Francis spreads across the world: in art, in sermons, in charity, in radio and television, in the missions, in the confessional, in the classrooms of the world, the hospitals, the social services, the halls of learning and the hovels of the poor, from the benches of judges and the consultation rooms of tertiary doctors, in employees and employers.

Yes, his voice has become universal and he is called the universal saint. He makes his appeal to all and his influence, though subtly exercised, has reached out to all.

I do not know that God tactfully adapts himself to the idiosyncrasies of man's character, but makes his call to the man's fundamental soul. The man is an individual but the call is universal. It is in the language understood by the created soul. "My sheep hear my voice." Thus in the story of St. Francis. I cannot find that he varied or adapted his call. He spoke the one message to the deeps of the soul whether to the outlaws of the hills or to the lawyer; whether to the rich merchant or to the poor peasant Giles; whether to the Soldan of Egypt or to the young and beautiful Clare. He never spoke with two voices. He called for the utter and joyous surrender of the robber's violence, the careerism of the lawyer, the fortune-building of the merchant—and the golden hair of Clare. Each replied "*Ecce ancilla Domini*," as to the manner born. God knows hearts better than psychiatrists know them.

And thus do I see the voice of St. Francis in this 20th century. The voice of St. Francis comes to us through a threefold medium: his own life which scholars have faithfully endeavored to reconstruct for us, the writings and above all the Rules he has left us to follow, and the great traditions for sanctity in the order displayed before us in object lessons as to how the life of St. Francis is to be lived and his rule followed plus the placing before us in the grand traditions of the Order since the time of St. Bonaventure of writings and treatises that interpret faithfully the spirit of the Gospels as relived by St. Francis of Assisi. All of these voices are

strong today and I have endeavored to show you that they are: the lives of St. Francis, the writings on the rule, the object lessons of Franciscan sanctity in our many saints and blessed, and the spiritual writings in the grand Franciscan heritage.





## BIBLIOGRAPHY: FRANCISCAN BOOKS AND PAMPHLETS (1939-1959)

IRENAEUS HERSCHER, O.F.M.

Each year, from 1923 to 1940 inclusive, the FEC Reports contained a fine Bibliography. This listed at first only the books written by the friars since their previous meeting. Beginning with the 1924 Report, both books and articles were included in what was called the "Friars' Bibliography." This list ranged from a few modest pages at first, to a formidable one covering more than thirty printed pages.

When it was decided during the war-years to publish the Proceedings of the FEC in the new series of *Franciscan Studies*, the thought of listing the literary output of the friars was kept alive by a *Franciscana* section. At first this listed "notes of general interest on Franciscan activities in the educational and literary fields." Later there was a special section devoted to Franciscan books, another for Franciscan pamphlets, and still another for Franciscan periodicals and Franciscan articles.

In 1946, the FEC Report was again published separately. A special section of *Franciscan Studies* was devoted to "Franciscan Publications." Appearing in the December 1946 issue of *FS* was the statement "The following annual Franciscan Bibliography for 1945 is a departure from the previous quarterly list." But, even then, due to lack of space, the list had to be restricted "to those items which may be of particular help to the scholar and scientist." It was divided into two sections: Books and Periodical Articles. Without wishing to minimize the ability of Clerics, it was felt necessary to omit the fine articles published by the various clericates. The hope was then expressed that an all-inclusive bibliography might eventually appear as a supplement to *Franciscan Studies*.

The following year, "Franciscan Bibliography for 1946" appeared in the December number of *FS*, and was an effort to compile a world list of printed materials by or about Franciscans. It included

ten pages of books, nine pages of book reviews, six pages of pamphlets, almost three pages of dissertations, a like amount of poems, and thirty-six pages of articles. Thus over seventy-five pages (over one-half of that issue of *Franciscan Studies*) was devoted to listing Franciscan books and pamphlets. But this was far more space than could be afforded by this scholarly quarterly. That which was meant to be a mere literary supplement had grown beyond expectation. In fact, the tail was beginning to wag the dog. As a result, this annual feature of *FS* was discontinued.

As you no doubt well know, The Historical Institute of the Order of Friars Minor Capuchin in Rome has published an admirable world survey of Franciscan Literature as part of *Collectanea Franciscana*. This deserves a vote of thanks. The first five volumes (1929-1937) of this bibliography cover the field as follows: 1929-1930 (v. 1); 1931 (v. 2); 1938-1933 (v. 3); 1934-1935 (v. 4); 1936-1937 (v. 5). The next five volumes cover the years 1938-1953. To give you a faint idea of how much Franciscan material has been published, these ten volumes of Franciscan bibliography covering 1929-1953 list more than 30,000 items! It's true, this is a world list and also includes articles.

The subject of my paper, if it may be dignified with this appellation in view of the scholarly products you have already heard, is: *Franciscan Bibliography 1939-1959*. This excludes periodical articles, and includes only books, dissertations and pamphlets published by friars who are in the United States.<sup>1</sup>

To obtain this information from as close to the source as possible, I contacted each Father Provincial and Commissary, requesting him to have sent to me a list of books and pamphlets published by the members of his Province or Custody. I have been fortunate enough to receive a reply from most of those approached, and these lists shall form the appendix or major portion of this paper.<sup>2</sup> In addition, I have contacted the Franciscan Presses and Franciscan Research Centers in the U.S. and have asked them to send me, for possible inclusion, a list of all their publications. Among these are

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<sup>1</sup> The publications consisting of 100 or more pages are listed as *Books*; those of less than 100 pages will be listed as *Pamphlets*.

<sup>2</sup> At times the information supplied was incomplete, and for that reason some items lack paging or dates.

St. Anthony Guild Press, Paterson, N.J.;<sup>3</sup> Franciscan Herald Press, Chicago, Illinois; Franciscan Publishers, Pulaski, Wisc.; The Academy of American Franciscan History, Washington, D.C.; and The Franciscan Institute, St. Bonaventure, N.Y.

In view of the fact that this brief paper is primarily devoted to the work of *Friars* of the various Franciscan Families associated with the Franciscan Educational Conference in the United States, it obviously excludes, at this time, the wonderful work of the Canadian Friars, and that of Sisters. Also excluded are the hundreds of publications written by the host of devoted non-Catholic friends of St. Francis. It is remarkable, edifying and inspiring to note the wealth of Franciscan material (what a combination of terms!) that has appeared during the past two decades. In passing, it might be of interest to mention that the life of the Poverello has become a most popular subject for over thirty books by both Catholic and non-Catholic authors. What is particularly encouraging is the fact that a number of fine books on St. Francis have also been recently written especially for children.

Very likely Father Mark Hegener also had this large List of Franciscana in English in mind as a possible appendix to his inspiring paper.

While I am on the subject of Father Mark and his work, may I express a vote of thanks and appreciation to him and his associates, both past and present, who have done such a marvelous piece of work in bringing the Franciscan Message to the world. The Franciscan Herald Press issues between 2500 and 3000 copies of the ordinary editions. *The Words of St. Francis* has gone through an edition of 15,000. *The Ritual for Public Functions* has sold some 50,000 copies. Another very popular booklet *The Poverello: St. Francis* has an edition of 15,000, while two other paper backs, *Mother's Helper* and *Listen Son* have sold around 100,000 copies! A more recent effort to get the Franciscan message and ideals abroad was the founding, in March, 1958, of the Franciscan Book Club, with membership nearing a thousand, and growing slowly but steadily. Father Mark also has other ambitious plans for what

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<sup>3</sup> St. Anthony Guild Press will be referred to in the *Bibliography* as SAG, and the Franciscan Educational Conference will be referred to as FEC.

he calls the Herald Book Series, still in the planning stage. These will be "popular yet authentic biographies of little-known but remarkable Franciscans," whose lives and personalities should help modern-day followers of the Poverello "to follow him as they have done." At this time I wish also to thank the other Franciscan presses, especially St. Anthony Guild press and the Franciscan Publishers.

But to return to our Franciscan Bibliography for the past twenty years. It will naturally be impossible for me to read the more than eighty pages, listing the publications of the various Provinces, Commissariats, and Custodies. Nor would you be anxious to have me enumerate the hundreds of books and pamphlets published by the American Franciscan Presses, or issued by the several centers of Franciscan Studies in this country.

Suffice it to say that a wealth of Franciscan material has issued from these various sources. The complete list of these publications may be printed as an appendix to this Paper. Indeed we may again say that the tail will wag the dog. I hope that these few words will prove an introduction to a treasure trove of Franciscan literature, a source of information as well as inspiration to all of us.

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## FRANCISCAN EDUCATIONAL CONFERENCE

### FIRST SESSION

Monday, August 10, 3:00 P. M., 1959

The Fortieth Meeting of the Franciscan Educational Conference was held at the new St. Leonard College, Dayton, Ohio, August 10-12, 1959. Following the opening prayer by the President, Fr. Maurice Grajewski, O.F.M., the delegates were greeted by the local Guardian, Fr. Andrew Fox, O.F.M. "In the name of our Provincial and Province," Fr. Andrew began, "it is my pleasant duty to welcome all of you to our new home. We extend this invitation of welcome not only for this occasion but for all other occasions. Please enjoy the beauty of the edifice and its surroundings. Applying the principle of 'communication' on a grass-roots level, may I suggest that you let us know your needs. May your meeting here bear rich and abundant fruit!"

After acknowledging the courteous welcome of the host, the President addressed a few introductory words to the assembled delegates. "This meeting is marked by sadness and happiness," he said. "With the death of Fr. Thomas Plassmann, O.F.M., the first president and one of the founders of the F.E.C., we mourn the loss of a guide and counselor in our work. But we are happy that his influence and inspiration will be felt in the F.E.C. for years to come. With these feelings we embark upon a topic so dear to the heart of Fr. Thomas, the Franciscan message." At the conclusion of his address, the President asked the Friars to remember Fr. Thomas in their prayers.

Fr. Dukehart from the N.C.E.A. was introduced and invited to attend the sessions and participate in the discussions. The first two papers were read to the delegates. Fr. Brendan Mitchell, O.F.M., presented *Franciscan Goals in Communications* and Fr. Mark Hegener, O.F.M., enlightened the assembly on the subject, *Friars and the Apostolate of the Press*.

The President had to interrupt the interesting discussion that followed by making a number of announcements. Brother Philip, O.S.F., was appointed Chairman of the Resolutions Committee and Fr. Vincent Dieckman, O.F.M., Chairman of the Publicity Com-

mittee. The chair announced that the Executive Board, the Resolutions Committee and the Publicity Committee would meet the next day at 1:00 P.M.

## SECOND SESSION

Monday, 7:30 P. M.

Several announcements marked the opening of the evening session. The members were reminded to make a \$2.00 offering for each day's lodging and to check the Mass schedule. Those who knew names of courses and texts in psychology were requested to give this information to Brother Philip. Immediately after these reminders, Fr. Hugh Noonan, O.F.M., fascinated the audience with information contained in his paper, *Franciscan Achievements in Radio and TV*. Considerable discussion ensued upon the reading of his paper. Among other suggestions, it was proposed that a Franciscan Radio and TV Academy be established. This item of interest was eventually carried from the floor to the recreation room when the session adjourned.

## THIRD SESSION

Tuesday, August 11, 9:00 A. M.

Two papers were scheduled for this time, but three were given. Fr. Cosmas Herndel's paper, *The Philosophy and Psychology of Communications in Modern Times*, which was moved up on the program, opened the session. The second paper, *Improving Franciscan Magazines*, by Fr. Victor Drees, O.F.M., aroused a considerable amount of interesting discussion. Fr. Victor's vast experience in journalism occasioned a host of inquiries and probing questions. The last paper of the session, *Public Relations and the Franciscan Message*, was presented by Fr. Malachy Wall, O.F.M. In his paper, Fr. Malachy made a plea for the proper and planned use of public relations in spreading the spirit of St. Francis.

The morning session came to a close as the chairman, Fr. Maurice, reminded the various committees of the time and place of their afternoon meetings.

**FOURTH SESSION**

Tuesday, 2:00 P. M.

Of perennial interest to the friars is the training of the seminarians in the art of writing. Two papers were devoted to this subject. Fr. Ralph Thomas, S.A., discussed *Creative Writing in the Seminary* and Fr. Blane O'Neill, O.F.M., handled *Training the Seminarian in Journalism*. Both topics evoked a number of wholesome suggestions for reorganizing the English curriculum. The chairman called for a coffee break and informed the friars that a photographer would take the group picture during the intermission.

When the friars reassembled, Fr. Gabriel Buescher, O.F.M., obligingly read the paper, *Research Centers and Franciscan Scholarship*, which was prepared by Fr. Ignatius Brady, O.F.M. (former F.E.C. President), in his Florentine friary in the valley of the Arno. The products of the research centers, according to Fr. Ignatius, have been a strong influence in portraying the proper Franciscan image for modern times. The discussion was led by Fr. Joseph Montalverne, O.F.M., who pointed up the value of various research projects under Franciscan auspices.

**FIFTH SESSION**

Tuesday, 7:30 P. M.

Tuesday evening had been reserved for special meetings and seminars. Meetings were held by the following groups: Franciscan Library Section, Prefects of Studies, Psychology Section, Commission for Theological Synthesis, and Commission for Moral Synthesis. The following seminars were held: Magazine Editors, Public Relations, Writing and Journalism, and Radio and Television.

**SIXTH SESSION**

Wednesday, August 12, 9:00 A. M.

The president was in fine form as he made a bevy of announcements. First, he honored the memory of St. Clare, patroness of TV, since it was her feast day. Secondly, he asked the friars to patronize themselves by getting a copy of the group picture. Thirdly, he called attention to the travel reservation desk in the rear of the hall. The



last utterance of the chair was an invitation to the delegates to attend a Public Relations Seminar at Manhattan College, N.Y., later in the year.

With a full morning's work ahead, the delegates plunged into the absorbing task of listening to Fr. Romanus Dunne, S.A., as he spoke on *Radio and the Franciscan Message*. Fr. Romanus revealed the behind-the-scenes operations of conducting *The Ave Maria Hour*. It was a most fascinating and practical presentation.

Another informative paper was shared by the delegates when *Television Techniques for Priests* was explained and demonstrated by Fr. Sebastian F. Miklas, O.F.M.Cap. Fr. Bertin Roll, O.F.M. Cap., added his own valuable views derived from his personal experience on television.

To keep the friars in bounds, the ever-reliable Fr. Donald Wiest, O.F.M.Cap., set before the delegates *Ecclesiastical Directives and Communications*. In the discussion that followed, Fr. Aidan Carr, O.F.M.Conv., made a plea for more critical book reviews. The last paper, and one of the most valuable contributions, was *Bibliography: Franciscan Books & Pamphlets (1939-1959)* by Fr. Irenaeus Herscher, O.F.M. Fr. Irenaeus outlined the scope and nature of the bibliography which brings up to date the work of the friars in this country.

After the presentation of Fr. Irenaeus' paper, the President, Fr. Maurice, thanked all of the contributors for their generosity and talent. A word of appreciation was tendered to those who set up the displays for the Franciscan Herald Press, Pulaski Press, The Franciscan Institute Press, and the Stamp Collection. Brief reports were presented by chairmen of the following Committees: Theological Synthesis, Moral Synthesis, Library Section, the Psychology Section, and the Prefects of Studies.

The Resolutions of the F.E.C. 1959 were read by Brother Philip, O.S.F., and accepted as read. The treasurer, Fr. Irenaeus Herscher, O.F.M., then read the financial status to the assembly:

August 8, 1959

## Receipts

Deposited in First Natl. Bank of Allegany as of August 8, 1958 .....	\$2245.99
Receipts from Very Rev. Fr. Provincials & Commissary, 1959 .....	1700.00
Interest acquired since 1958 .....	46.73
8-12-59 Sale of FEC Reports by Franciscan Herald Press .....	144.00
<i>Total Receipts</i> .....	<u>\$4136.72</u>

## Expenses

Program, mailing, etc. <i>Total Expenses</i> .....	<u>\$180.62</u>
August 12, 1959, Balance on hand .....	<u>\$3955.10</u>

After these reports had been submitted, the delegates set about discussing the topic, time and place of next year's meeting. The Secretary revived a number of perennial topic suggestions: Preaching, The Bible, Adult Education, The Rule, Religious Training of Clerics, Ecumenism, and Philosophy. The chair informed the assembly that he had received an invitation to hold the 1960 meeting in Quincy, Illinois. The president then announced the reappointment of Fr. Juniper Cummings, O.F.M.Conv., and Brother Philip, O.S.F., as Commissioners of the F.E.C.

The last official action of the meeting was the election of officers. By secret ballot Fr. Maurice Grajewski was reelected President. These other officers were unanimously reelected by acclamation: Very Rev. Aidan Carr, O.F.M.Conv., Vice-President; Rev. Sebastian F. Miklas, O.F.M.Cap., Secretary; and Rev. Irenaeus Herscher, O.F.M., Treasurer.

Before the meeting adjourned, the President again asked the delegates to remember in their prayers Very Rev. Fr. Thomas Plassmann, O.F.M., and Very Rev. Daniel Egan, T.O.R., and other deceased members. Then the reelected president, Fr. Maurice, expressed to the host friars the grateful appreciation of the officers and delegates for the gracious treatment and excellent accommodations, which helped make the 1959 F.E.C. meeting so enjoyable. As the friars intoned the *Te Deum*, the 1959 F.E.C. meeting came to a close.

## RESOLUTIONS OF THE F.E.C.

The Committee on Resolutions respectfully submits the following resolutions

1. *Whereas* the Franciscan Educational Conference of 1959 is meeting for the first time in the pontificate of Pope John XXIII, a Franciscan Tertiary, *be it resolved* that the members pledge their wholehearted loyalty and support to the Holy Father and the goals of his pontificate.

2. *Whereas* the hospitality of St. Leonard's Friary has given splendid facility to the work of the 40th annual Conference, *be it resolved* that the Conference express its gratitude to the Very Reverend Provincial of the Province of St. John the Baptist, Father Vincent Kroger, O.F.M.; to the Reverend Guardian of the Seminary, Father Andrew Fox, O.F.M.; and to the friar in charge of arrangements, Father Vincent Dieckman O.F.M.; and to all the friars of the local community.

3. *Whereas* the Holy Name Province has suffered the loss of Very Reverend Thomas Plassmann O.F.M., the founder and guiding light of the Franciscan Educational Conference for the past forty years; and *whereas* the St. John the Baptist Province of the Order of Friars Minor has suffered the loss of the Reverend Ermin Schneider, O.F.M., one of the pioneer members of the Franciscan Educational Conference; and *whereas* the Third Order Regular has suffered the loss of Very Rev. Daniel Egan, T.O.R., a member of the Executive Board of this Conference; *be it resolved* that the members of this 1959 meeting tender their prayerful sympathy to the friars of these Provinces over the death of these outstanding men.

4. *Whereas* this Conference has had as its theme—Communications and the Franciscan Message, *be it resolved* that this Conference call the attention of our provincial superiors to the urgency of utilizing the following means for transmitting Franciscan ideals to the modern world:

(a) by accepting the challenge of the new missionary horizon of radio and television through the appropriate training of friars for this apostolate through the establishment of our own Franciscan training center for radio-TV

(b) by accentuating the training in journalism in the seminary program

(c) by considering the publication of a comprehensive Franciscan digest or anthology of the best of the Franciscan writing efforts, which are often limited to the relatively small circulation of provincial periodicals.

5. *Whereas* good public relations creates the climate for the growth of Franciscan influence, *be it resolved* that each individual member of the Franciscan family be aware of his individual responsibility that the Franciscan message become better known and favorably received, and *Be it resolved* that modern Public Relations techniques be learned and used in such a way as never to compromise the content and spirit of the Franciscan message.

6. *Whereas* sound psychology aids the personality development of the friar and facilitates the work of the order in human relations, *be it resolved* that a Franciscan Institute of Psychology be established.

## REPORT OF THE LIBRARY SECTION MEETING

The Library Section of the Franciscan Educational Conference held its annual meeting at 7:30 p.m., August 11, 1959, in the Reading Room of St. Leonard's Library. Besides the chairman, Fr. Vincent Dieckman, O.F.M., the following friars were present: Fathers Donald Wiest, O.F.M. Cap., vice chairman; Donald Bilinski, O.F.M., secretary; Irenaeus Herscher, O.F.M.; Osias Vandandaigue, O.F.M.; George Hellman, O.F.M.; Timon Cook, O.F.M. and Aquinas Helwig, O.F.M. This year's get-together boasted an unexpected observer, Fr. Roger Huser, O.F.M., canon law lector at St. Leonard's.

Since the Section holds two supplementary meetings during the year, the report of the Franciscan Sisters librarians' meeting held in Milwaukee last November and that of the Franciscan librarians'—priests, Brothers and Sisters—meeting held in conjunction with the Catholic Library Association Conference in Chicago last April were read by the secretary. Sr. M. Petronia, O.S.F., librarian at Madonna College, Livonia, Michigan prepared these two reports.

The feature of the parley was a paper by Fr. George Hellman, O.F.M., librarian at Duns Scotus College, Detroit. In the discussion which followed, all were agreed that Franciscana items, be they in pamphlet and clipping form, should be preserved permanently and not be disposed of when the Vertical File in the library undergoes its "spring cleaning."

During the reports on the various projects of the Section, Fr. Vincent related that the clerics of St. Felix Friary, Huntington, Indiana, have made quite a bit of progress in indexing *Franciscan Studies*. The cleric in charge of this work is Friar Michael Wautier, O.F.M. Cap., now in theology at Marathon, Wis. Fr. Donald Wiest gave added information that this project is expected to be complete by next year.

Twenty-six Franciscan periodicals were assigned to several librarians for digesting the reviews of current Franciscan books. This digest of reviews is scheduled to be published regularly in the *Franciscan Librarian Contact*, the organ of the Section and edited by the secretary in Pulaski, Wis. Subsequently Fr. Donald Bilinski distributed a list of instructions to be followed by the contributing librarians for the sake of uniformity.

Fr. Vincent informed the group that owing to the press of additional work since his arrival in Dayton, he is unable to continue the work of indexing the FEC Report, volume 16 on. It is hoped that some ambitious individual or group will sooner or later volunteer to take up this important project. Since so many pictures were taken during the general conference, the librarians also fell in line and posed for the cleric photographer, Friar Ephrem Beltramea. It was well after 10 o'clock when the chairman closed the meeting with a prayer in honor of St. Leonard.

—Fr. Vincent Dieckman, ofm.  
Chairman, Library Section, FEC.

### THIRD ANNUAL MEETING OF THE PSYCHOLOGY SECTION

At the annual Franciscan Educational Conference held on August 10 to 12th in St. Leonard's Seminary, Dayton, Ohio, the Psychology Section had the opportunity of holding several sessions. Among the Franciscan psychologists present were Fathers Marvin Freihage, George Flanagan, Carroll Tageson, and Bonaventure Babik—all representing different provinces of the Order of Friars Minor—and Brother Philip Harris, O.S.F., of St. Francis College, Brooklyn. Rev. Nicholas Roling, O.F.M. Conv., and Rev. Colman Majchrzak, O.F.M., represented the Prefects Section.

Father Marvin, O.F.M., of Duns Scotus College in Detroit, was chosen as chairman of the section to replace the late Father Alan Glynn, O.F.M. He requested that the friars report to *The Franciscan Psychologist* the courses and texts in psychology that are being used in Franciscan seminaries throughout the country, as well as the names and backgrounds of men in their provinces who are trained or are currently majoring in the field of psychology.

A discussion was held on the amount of information obtained from psychological screening of candidates to the Order which should be given to the individuals and their superiors, as well as the obligation to interpret such data. Father Marvin reported that he interpreted to the seminarians all the tests except the projective tests and presented all results to the superiors. Father Carrol observed that if the one tested is a religious in vows, such as clerics, then the tester would have to have the permission of the testee to release the results of the psychological tests, even to superiors. All agreed that the problem is best solved if such tests are administered before vows, at the end of the minor seminary or during novitiate.

The Psychology Section agreed to a tentative model psychological screening program which is to be used as the basis of a mental health project to be described in another section of this report. Briefly, the tests would be as follows:

PART I—at the end of the fourth year or beginning of the fifth year in minor seminary:

1. An Intelligence Test—The Otis, adult, self-administering form C.
2. A Scholastic Aptitude Test—The College Qualifying Test (except Holy Name Province which will experiment with SCAT)
3. An Interest Test—The Kuder Preference Record, Vocational Form (St. John Baptist Province will experiment also with the Kuder Personal)
4. A Personality Test—The Minnesota Multiphasic Personality Inventory, long form; Father Carrol will work out a seminarian profile for use by the various branches of the order and eventually the test results will be keyed to religious candidates. (Both the St. John Baptist and St. Barbara provinces will experiment also with the Guilford-Zimmerman Temperament Survey.)
5. Doubtful cases may receive individually these projective tests: Draw-A-Person, Rorschach, Thematic Apperception Test.

PART II—during the senior year of college studies, the Graduate Record Examination would be administered; Area Tests and Advanced Test in Scholastic Philosophy.



In approximately the next year, the Psychology Section hopes to offer the services of its trained members to other units of the Order not having such personnel for testing.

The major portion of these sessions was devoted to an analysis and refinement of the proposed Franciscan Institute of Psychology. If established, it would take over and permanently carry out the purposes of the Psychology Section of the F.E.C. The Executive Board of the F.E.C. approved the plan in essence. An application will be now made to the National Institute of Mental Health, as well as two foundations, in an effort to obtain sufficient funds to underwrite the project.

A permanent Board of Directors for the Franciscan Institute of Psychology would be made up of trained psychologists who are members of the Franciscan Order. The colleges and universities represented by these groups would be co-operating institutions in the project under the chairman, Father Marvin, O.F.M., of Duns Scotus College, and the co-chairman, Brother Philip, O.S.F., of St. Francis College, Brooklyn. The primary aim of the Institute would be to set up three workshops a year for the Board and invited guests, so that they could explore the problems of psychology and religion from a Franciscan viewpoint; their first endeavor would be to conduct and collect data on a psychological screening program for members of the Order. This would be followed by training clinics for religious superiors and administrators in personality development, psychology, and mental health as applied to their subjects and the people with whom they work. The results of these workshops and clinics would be published, as well as this newsletter, to better disseminate these findings. Eventually, research would be promoted in this field, courses in pastoral counseling developed, and popular writings promoted on the Franciscan principles of mental hygiene.

For further details on this and other work of the Psychology Section, see the second issue of *The Franciscan Psychologist* to be published in October.

Brother Philip Harris, O.S.F.  
Secretary





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